

Satyananda Yoga in Europe

Swami Satyananda Saraswati

Inspiration – France, Austria, Germany, N. Ireland,
Denmark, Switzerland (1968–1970)

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In humility
we offer this dedication to
Swami Satyananda Saraswati,
who is
inspiring and guiding
Swami Niranjanananda Saraswati
to live as a sannyasin.



Preface

During the Years 1968 to 1983 Swami Satyananda Saraswati went on a number of world tours which introduced all practices of Tantric Yoga to a vast public in the West and which led to the establishment of permanent centers and ashrams teaching all forms of Bihar Yoga all over the world with its spiritual center at the Bihar School of Yoga in Munger, Bihar, India. These activities and accomplishments are already well, however, briefly documented.

These activities and accomplishments outside India are, summarily documented within the context of the documentation of the overall activities and accomplishments of Swami Satyananda Saraswati, most of which took place in India, in the book *Mandate and Accomplishments (Past, Present and Future 1962- 1982, Volume 1): History of Bihar School of Yoga under the guidance of Swami Satyananda Saraswati*. Detailed documentation of activities and accomplishments in Australia is given in the book, *Swami Satyananda Saraswati's Australian Journey 1968 – 1984*. Detailed documentation of activities

and accomplishments in Europe exists in the form of two books: *History of Satyananda Yoga in Greece Volume 1 with Swami Satyananda Saraswati* and *Satyananda Yoga in Italy. Swami Satyananda Saraswati, Inspiration – Italian Tours (1980, 1981, 1982, 1983, 1984), Development – Satyananda Yoga in Italy (1980 – 2009)*.

There is however no detailed chronological documentation of Swami Satyananda Saraswati's activities and accomplishments in the rest of Europe during the years 1968 – 1983. To fill this gap in documentation it was decided to publish a series of volumes entitled, *Satyananda Yoga in Europe 1968-1983* of which the present volume is the first volume covering the years 1968 – 1970. The series is based on a very large data base of recordings of lectures, satsangs and yoga practices given by Swami Satyananda Saraswati which were mostly made by Rishis Arundhati and Vasishtha during their association with Sri Swamiji since 1968. The series will contain transcriptions of all the material in the database.

The first three volume will contain lectures, followed by volumes containing satsangs and completed by volumes containing all practices taught.

During editing we strive to preserve Sri Swamiji's words and phraseology as far as accuracy and correctness allow. Since Rishis Arundhati and Vasishtha were present at most of the venues documented they will provide contextual material allowing the reader to get some idea of the state of knowledge and practices of yoga at the time, the cultural atmosphere at the time and above all give some insight into the masterful, efficient, yet liberal, loving and friendly nature of Swami Satyananda Saraswati which all of his disciples and those who have had the good fortune of his darshan have come to treasure.

Hari Om Tat Sat

*Rishi Arundhati and Rishi Vasishtha
Satyanandashram Canada*

Swami Satyananda Saraswati

How does one describe the infinite number of facets of a siddha, one who has achieved the highest accomplishments or siddhis of all forms of yoga? The shastras say that such a one's nature is beyond definition, *anakhya*, and beyond words and thought.

One way of revealing the nature of Sri Swamiji is by means of his own words and the practical instructions given by him which should be preserved for posterity as accurately as possible so that they may serve to inspire yoga aspirants in the future as they have in the past. This we are trying to do in this series of volumes for that part of his teachings consisting of lectures, satsangs, meditations and practical sessions which were recorded by us in Europe between 1968 and 1983, or made available to us by Swami Pragyamurti in England, Swami Janakananda in Denmark, Swami Devatmananda in France and Swami Atmananda in Northern Ireland and other organizers of programs in Germany, Belgium, Switzerland, Spain and Holland. The material in our database and video recordings has been transcribed, entered into the computer and edited, and is presented in these volumes in their historical order preserving the actual words of Swamiji as far as editing for readability would allow. It is interesting to note that although Sri Swamiji gave many lectures on the same topic in the same year at different places or in subsequent years, no two lectures are identical and each lecture presents the topic from a different perspective.

Careful reading and study of these teachings will reveal many of the facets of Sri Swamiji's nature and it should be largely left to the readers to discover them for themselves. But nevertheless we will try to indicate what have been the facets of Sri Swamiji's personality that have impressed us the most over the years of our association with him from 1968 to the present.

Sri Swamiji was someone who had experienced the highest states of consciousness and who at the same time demonstrated supreme mastery of all aspects of practical life, which he viewed as the field of opportunity for furthering the spiritual evolution of mankind, both individually and collectively. One time in the early days of our association with Sri Swamiji, Rishi Vasishtha asked Sri Swamiji, "We have just heard of new terrible wars starting at present, and extreme suffering of the poor and disadvantaged due to this world wide strife amongst nations, religions and commercial concerns; and yet due to the widespread tourism of today one would expect that people of different races, nationalities would get to know each other better and would no longer be swayed by the falsehoods spread by war-mongering politicians and collectively resist participating in war. But the world does not seem to be getting any better, if anything it is becoming worse globally and not just locally as in the past and less technological periods. Why is the world not getting better as we hoped it would after the Second World War?" Sri Swamiji



just said, “Vasishtha! Are you trying to deprive those who come after you of spiritual opportunity?” Thereby he clearly expressed his view of ordinary practical and worldly life. He also said in one of the lecture in these volumes. “Difficulties drive evolution!” This was also the sentiment of his guru Swami Sivananda Saraswati who used to say, “Suffering is the crucible in which nature transforms man into super-man”.

From a study of the teachings in these volumes it can also be seen that Sri Swamiji displayed a

profound sensitivity to the needs of his audiences and contemporary events in the world at the time, thus presenting yoga and its practices in a manner relevant and acceptable to everybody regardless of station in life or previous exposure to yoga. But at the same time he was driven by the mission given to him by his guru to spread all forms of yoga from shore to shore and door to door in a pure, classical and rigorous form, but elucidated by insights obtained by direct personal experience as a result of his own yoga sadhana. In

fact early on in his instructions to us he said that we should immediately begin to teach what we had learned from him and practiced under his guidance, and that we should teach only what we had practiced ourselves with success. He said that we know and have practically experienced enough to lead to success in attaining higher or deeper states of consciousness by persistently improving, increasing and intensifying our actual practice of what he had taught us.

But he also stressed that acharyas or teachers in the Satyananda (Bihar Yoga) tradition strive to obtain precise knowledge of the classical Sanskrit works on Yoga, Tantra, Veda, Puranas and Smritis, etc. Sri Swamiji gave Vasishtha the following advice before he asked him to give short introductory talks preceding some of his lecture just before mounting the podium. He would say, “Vasishtha, ten minutes on pranayama, classical!” Thus he indicated to Vasishtha the precise focus of what he was to say but this depended on his knowing either Patanjali Yoga Sutras, Hatha Yoga Pradipika or Gerandha Samhita, for example.

In fact, Sri Swamiji consistently used a threefold structure in his approach to teaching any subject matter especially concerning Yoga and Tantra. Basically it involved presenting first a clear statement of the classical view of the matter quoting verbatim where possible. Secondly he would state what he personally had experienced and reasoned out for himself, that is, he would assume the attitude of, “After I have told you what is the case classically, I will tell you what I think!” Thirdly, he would say, “Now you reason out for yourself what you think!”

Vasishtha tells a funny story where this threefold principle of Sri Swamiji got him out of difficulty in front



of a huge Indian audience in Toronto, Canada, where he was present on the speakers platform with the spiritual leaders of Sikhs, Jains, Hindus and Moslems. The first question that came from the audience was “What is your opinion of sex before marriage?” At that moment all the dignitaries on the platform turned towards Vasishtha expecting him to be the first to answer since they wanted to see how this European Swami would handle himself in this situation. Well it was easy using Sri Swamiji’s principle. First he told the audience that the shastras say that it is not a good idea for the following reasons, etc. then he said that he however personally thought that a person who had had sex before marriage should not therefore be considered to be a bad person, etc and finally he said, “But of course you must make up your own mind about what you think!”.

The third step in Sri Swamiji’s approach to teaching clearly indicates complete absence of dogmatism in his nature. He never asked us to believe or do anything just because some classical text or he said so but always encouraged us to use our own reasoning or *tarka*, to come to the same conclusion by ourselves, and only on this basis should we claim knowledge of the matter.

But above all Sri Swamiji stressed practical instruction over too much theorizing or discussing, without neglecting the presentation of a thorough scientific understanding of the practices and their results. Once the practices have been mastered and the resulting experiences are properly understood it is much easier to correctly explain theoretical aspects of yoga. As soon as Rishis Arundhati and Vasishtha met and were taught by Sri Swamiji, they immediately experienced that they needed to consult

no further books nor seek any other teacher but that Sri Swamiji would give instructions wherever needed and asked for. Hence, it is a common experience for both Arundhati and Vasishtha that it was sufficient to meditate upon Sri Swamiji preceding any lecture or practical session they were to give and usually clear answers concerning what to do with the students would come to them. This has also been the experience of most of the sannyas disciples of Sri Swamiji throughout the world.

Concerning Sri Swamiji’s personal behavior it can be said that in his public interaction with all he met, whether young or old, rich or poor, he was the epitome of common courtesy. He treated everyone with great and equal respect. He was everyone’s friend. He was totally attuned to and devoted to serving the needs of others, physically, socially and spiritually. This devotion led to the development of the great variety of successful socially uplifting aspects and activities at Ganga Darshan in Munger, Bihar and Rikhia Peeth in



Jarkhand, as well as most centers of Satyanand yoga throughout India and the rest of the world. These activities are extensively documented already in many books published by the Yoga Publication Trust in recent years. Two of the most outstanding accomplishments in education and social transformation for the better are the creation of the two great and vivacious youth organizations, the Bal Yoga Mitra Mandal of Munger and the Kanyas and Batuks of Rikhia Peeth whose members number in the hundred thousands.



Sri Swamiji's personal life was the perfect example of simplicity, he kept around himself only a few bare essentials for personal hygiene and wore only two dhotis most of the time even sometimes in the cold climate of Europe as will be obvious from many of the photographs in this volume. However, his life was one of constant self-discipline and sadhana which was unsurpassed by anyone known to us and as confirmed by all his guru bhais in Sivananda Ashram, Rishikesh, as well as, by Swami Satsanghananda Saraswati, the first Peeth Ishvari of Rikhia Peeth, who attended upon Swamiji throughout much of the period leading up to his mahasamadhi, and who once remarked to Rishi Vasishtha that most people have no idea of the rigorous disciplined life that Sri Swamiji leads when he is not in public.

Sri Swamiji also had a profound and spontaneous sense of humor which would constantly lead to explosions of laughter amongst his audience resulting in a relaxed atmosphere which would allow him to prepare the ground for the acceptance of difficult or controversial points he had to make to rectify misconceptions about Yoga and Tantra, as well as, making embarrassing revelations about the character of society in general or yoga practitioners in particular more acceptable to those concerned.

His mastery of his affairs of ordinary life were only short of miraculous. Everything he initiated bloomed into the great and effective institutions and organizations promoting yoga and well conceived social service to the wider community which we can see today in India, Australia, Italy, Greece, Scandinavia, and throughout North and South America and most countries in the rest of the world.

Sri Swamiji personally designed most of the buildings at the Bihar School of Yoga in Munger and at Rikhia Peeth. These building are designed to attain maximum ease of cleaning and repairing, as well as, providing space for huge and varying numbers of residents, students, and visitors constituting an almost daily influx and change in such a way that housing can be reconfigured at a moments notice and in a most flexible and efficient manner.

Another aspect of Sri Swamiji's nature was his perfect ability to be accepted and respected in all levels of society and all walks of life from the rich and powerful to the poorest most disadvantaged, from intellectuals to those driven mostly by instinct, no matter what the level he would fit in while at the same time enhancing and raising the level of interaction and conversation of the present company. This demonstrated by example the nature of a true swami whose role in life is in Sri Swamiji's words, "To always be only uplifting at all times and all places and with every being you encounter in life." Furthermore, another of Sri Swamiji's definitions of the nature of a true swami was, "We swamis are caretakers and distributors of wealth and resources given to us by the affluent in society due to their devotion to spiritual life, to those who are poor, destitute and neglected in society in such a way that it is uplifting in the sense of inducing lasting self-dependence and economic independence while preserving self-respect and respect for the time tested ways and customs of their own which they have pragmatically absorbed in their daily life and which give dignity to their existence even though they are the poorest of the poor. One can clearly see how his presence in Rikhia brought prosperity to that whole

area consisting of poor indigenous villages and even to the neighboring town of Deoghar.

In so many ways Sri Swamiji displayed perfect wisdom in action. If wisdom means the ability to bring knowledge and skill to bear on life in a manner that is conducive to the welfare and spiritual evolution of the individual and society as a whole, then this type of wisdom on the part of Sri Swamiji is amply demonstrated by the effective functioning of the different types of educational and uplifting institutions established by him over the years, as is well documented in existing publications of these institutions.

Sri Swamiji ensured permanence and excellence in these institutions in two ways. To insure excellence he initiated a very effective way of choosing a successor who can by his example inspire aspirants to the highest level of their spiritual evolution which is operative even now in preparing further successors. To ensure permanence he fully involved the local population in the building, maintenance and modification of the ashrams, as well as, having both adults and particularly large numbers of children involved in the daily activities of the ashram and even more so during the large ceremonial occasions where they participate fully. The people feel that it is their ashram and therefore it will exist permanently if it continues to provide excellence of inspiration, guidance, medical aid and education to the people.

In spite of the overwhelming powers of his nature Sri Swamiji always displayed humility. He always said that he was not a guru, but only the disciple of his guru Swami Sivananda. He said that his disciples insisted on making him guru and that he never wanted it. He was also very open when required knowledge

from anyone who had expertise in some special area, especially in science. He constantly wanted to know what the latest theories and experimental results of science were. He was able to absorb even the most technical details very quickly and arrive at the basic principles involved, and he would then use this information in his next lecture. On the other hand if you spoke about something without proper knowledge or personal experience of the matter he would swiftly censure you for pretending to know more than you do and wasting everybody's time.

Finally, we can only say that we could go on for many pages and never run out of ways to describe the many facets of the jewel, Sri Swamiji Satyananda. Everyone we interacted with living at Ganga Darshan and Rikhia Peeth and who have served Sri Swamiji for many years say that to this day, every day, they discover another way in which Sri Swamiji displayed his spiritual genius and organizational skills in even the smallest aspect of the overall functioning of the legacy we call Satyananda Yoga or Bihar Yoga.

Hari Om Tat Sat



My journey to guru's feet

Rishi Vasishthananda

In Vienna (1968) I met a young American couple and I gave them the spiritual names of Vasishtha and Arundhati. He was a computer scientist and a Sanskrit scholar. When he came to meet me, the first question he asked was from Chatushpadi, a Sanskrit text which most people have never even heard of. Many Indians do not know of this text, but he was familiar with it. Chatuspadi was written here in Bihar by a great brahmin scholar, Vachaspati Mishra, who was a resident of Mithila... Vasishtha came to see me in Vienna to ask about Chatushpadi. I explained it to him and afterwards he wrote his own commentary on the four sutras known as Bhamati Tika. We became great friends and used to discuss many philosophical topics. I found in him someone of a higher caliber whom I could talk to. Vasishtha used to program space shuttles and satellites. He was offered jobs by various companies to program their satellites. After one contract he would be called by another company in some other country and he would go there. Wherever he went, he carried his library and computer along with him. He knew everything about the Vedic religion, Shaivism and Vaishnavism, but he never visited India. He said 'I have no time. You come here, so my questions get answered!'" (Quoted from Bhakti Yoga Sagar, Volume 3, pages 76-77.)

Since Paramahamsaji Satyananda stressed that the development of true and effective bhakti towards God or Guru must be based on the choice of a real relationship with them, and this series of volumes is intended to include a very personal account of our journey with him throughout the years 1968 through 1983 whenever he visited Europe, I feel that it would be appropriate to give a brief account of my life before I met him as far as it is relevant to an understanding of our mutual relationship. What I summarized below is essentially what I narrated to Sri Swamiji when we first met and he asked me about my background in yoga and the study of the shastras.

I was born in the Sudetenland, the German part of what was later to become the CSR, on January 29 1934, the year of the great and destructive earthquake in Munger Bihar where Paramahamsaji established the Bihar School of Yoga as a bastion of the regeneration of yoga throughout the world. At the age of 3 months my parents and I traveled to Japan where my father was to establish the faculty of chemistry at Kyoto University and assist in the construction of several factories for producing artificial fibers such as nylon, rayon, etc. in which fields he was one of the first researchers.

In Japan I was raised by a Japanese amah, a young unmarried woman whose sole job it was to take care of a single infant, and hence I spent most of my time on her back in an obi whenever we went out to the temples, markets, etc. and essentially spent my first three years with the cooks and servants and hence the first language I learnt was Japanese.

In 1937 we returned to Germany via the Trans-Siberian Railroad. From 1939 to 1945 I weathered the nightly air raids during the Second World War. I

remember my first day at school in Frankfurt where I was severely punished for not returning from school until 8:00 PM. When the police found me I was in a park meditating on the goldfish as I had been taught as proper in Japan at that hour of the day.

When we returned to Germany in 1937 I spoke only Japanese, I could understand German, which led my grandfather to threaten to disown my parents since they had raised a barbarian. This family quarrel over me caused me to remain silent for one year when I began to speak only German. That means I practiced mouna, absolute silence, for one year at age 4.

When we returned from Japan we were mark millionaires and at the end of the war when the Russian tanks rolled into Breslau, in what is now Poland, and flattened our Bank with all records and jewelry we escaped through the other end of town with the clothes on our back. Thus I learned early in life that wealth is not to be depended on.

At age 11 just after the war I ran a successful black market between the camp of the Moroccan occupation troops and the starving refugees in Austria. There I learnt how exciting and rewarding it can be to help those without food and protection.

In 1947 we moved to Alexandria, Egypt, where we remained until 1952 when I graduated with A levels, from Victoria College, the Eaton of The Middle East. At Victoria College some of my schoolmates were King Hussein of Jordan, King Feisal of Iraq, later assassinated in Baghdad during summer holidays, ex kings Zog of Albania, Simeon II of Bulgaria, Rilsky of Romania as well as the sons of the Khan of Afghanistan. There I learnt that it did not pay to be king in this day and age. I also learnt not to submit to anybody no matter what

their station in life. I left Egypt in 1952 on the day King Faruk was deposed. The tanks were rolling towards the palace as I was leaving for the airport to fly to Paris. In Egypt I learned English, French, Latin and Arabic.

In 1952 we moved to Rio de Janeiro, Brazil, where I attended Chemistry classes my father was giving at the Federal University. I also learned Portuguese.

In 1953 I went to the United States to study Chemical Engineering at Louisiana State University. Since my best friend in Egypt was the son of the biology professor we had a lab in our garage where we conducted examinations of dead animals to determine their cause of death during one of the cholera epidemics that occurred in Egypt, I did not need to attend classes at the university and only took the exams. So I moved to New Orleans and learnt how to play modern Jazz together with the up and coming young New Orleans musicians. Jazz is essentially collective improvised composition of music based on thorough knowledge of music theory and mastery of all aspects of one's instrument. Its practice involves a high degree of intuition in order to anticipate what other members will freely improvise at any moment in time. Many of the truths of yoga also find expression in the performance of jazz. For example one such truth is: If you only hear what you are playing something is wrong because you are ignoring the creations of the others. If you only hear the others and not yourself then something is wrong because you are not adding anything to the overall composition. Everything is only right when you hear yourself and the others at the same time.

In 1956 I moved to Los Angeles, California and worked as a professional musician out of the Los Angeles Musicians Union playing Reno, Vegas,

Honolulu, and all over the United States. After I worked in backing Jack Kerouac of the Beat Generation and got quite famous, young people asked me about the truths of life and I did not have the answers so I returned to the university and got two degrees in western philosophy, but they did not give me the answers I sought. At the same time I started to have many visions of heavens, hells, earlier civilizations etc. so that I thought I was losing my mind and needed to find a teacher who would help me out of my predicament. I thought of the ancient Egyptian Masters like Hermes Trismegistus, but they were gone and their traditions lost. The same was true of the Masters of South America, Greece etc.

But in India the ancient spiritual traditions were still alive and masters of that tradition could still be found if searched for seriously and with devotion. So I went in search of a real spiritual guide in the west. But there were no great yogis to be found in the west in 1956. Paramahansa Yogananda had passed away leaving behind a most unimpressive school in California. Vishnudevananda was just teaching Hatha Yoga in the modern sense of physical exercises. The Ramakrishna Missions were quite helpful since they always had good translations of the Upanishads and other Vedantic texts. But none of the yogis that are known now had appeared in the west yet. The only light on the spiritual horizon was the Theosophical Society which I joined to have access to their extensive libraries and distinguished Indian cultural icons like Rukmini Devi Arundale of Kalakshetra, Chennai. While doing seva for six months at the Theosophical Society in Wheaton, Illinois, I was initiated into Gayatri Mantra by Shankara Menon, brother of Krishna Menon Indian Minister of

Defense at the time. Shankara Menon was Professor of Indian Philosophy at Kalakshetra.

Since no sat gurus were available in the west and I had read most of the translated shastras I decided to base my yoga practice on the yoga sutras of Patanjali. I would memorize them and when I would do sanyama and any question would arise the relevant sutra would emerge and supply the necessary answer. The sutras would be my guru. The sadhana I devised for myself had the same structure as the Chakra Seminar arranged by us for Swami Satyananda in 1971 at the Vienna Satyananda Ashram of Tantra which Arundhati and I had established in Vienna the previous year. I will discuss the structure of the Seminar in the second volume of this series of books covering that period. It has also appeared as the book "*Tantra of Kundalini Yoga*" and as a set of cassettes with the same title.

Here is a short description of the sadhana I devised. First I obtained as many translations of the Patanjali *Yoga Sutras* as were available. I decided to memorize one sloka a day. I would copy every translation of the relevant sloka and every classical commentary into a notebook and finally developed from these my own preferred wording of the sloka which I would then memorize and use as basis for meditation. I would then practice sanyama for about thirty minutes to an hour on the sloka memorized. Then I would write into the notebook my new understanding of the sloka after meditation. During the day, while gardening in the grounds of the Theosophical Headquarters in the USA, I would repeat the sloka continuously, that is, I would do japa of the sloka both in English and Sanskrit. In the evening I would reconsider the notes made in the morning session, record any insights I obtained



during the daylong japa in my notebook, and after my evening meditation on the sloka I would again write down any new insights obtained during meditation. This sadhana would be repeated next day with the next sloka and during the day of seva I would repeat all slokas learned so far. I believe that the skill of sanyama learned during this sadhana is largely responsible for my success in mastering Computer Science in the period of one year to the point of making major contributions to the science which has become standards used in computing to the present, some of which are described further on.

In 1961 I married Arundhati and in 1966 we moved to Vienna, Austria, and I went to work at the IBM Research Laboratory where I developed three ways to define the semantics of programming languages in a machine independent way so that humans could understand their meanings. These methods have become standard methods in computer science, and the work was based on my Master's thesis in philosophy which was published in the Notre Dame Journal of Formal Logic. In that thesis I gave a mathematical axiomatization of Value Theory which also became the method of a new school of Ecology.

In 1966 I was president of the Theosophical society in Vienna and that year Ma Yogashakti, then the chief disciple of Swami Satyananda and the first president of BSY, came to Vienna and I was asked by the Indian Embassy to let her give a program on yoga at the Society's building. When she could not answer some of my questions about the practices she was

teaching I asked her who had taught them to her and she said Swami Satyananda Saraswati. So I said next year we get him. But it was to be two years before Paramahamsaji toured Europe at the invitation of Count Keyserling's academy in Vienna, Swami Devatmananda in Paris, and myself as head of the Theosophical Society in Vienna and others in places. It is to our meeting at this time that Paramahamsaji is referring to in the quote given above.

From the very first moment of our meeting and conversation I realized that here was an individual who had not only mastered all the various techniques of yoga but had also carefully analyzed each technique and formulated the various aspects involved to make these techniques available, understandable and practicable for people in all walks of life, without deviating from or watering down the classical practices which have formed the basis of the Hindu way of life for thousands of years to the present. But over and above this he embodied the ideal of the perfect guru which I had been seeking for years. My search for spiritual guidance ended successfully on that very day of our first meeting and Sri Swamiji's presence has remained unabated in my heart, mind and spirit to the present day guiding me on the spiritual path continuously as he does to the millions who have had the blessing of his darshan and who have thereby been inspired to dedicate their lives to perpetuating the vitality of his teachings and social accomplishments.

Jaya Guru Jaya Guru Jaya Guru

Hari Om Tat Sat

1968



March

Sri Swamiji revisited Swami Sivananda's Samadhi at Rishikesh to seek guidance and blessings for the forthcoming world tour.

April–October

Sri Swamiji travelled to Mumbai to conduct a yoga program and then, accompanied by Yogamaya, commenced his first world tour, visiting Malaysia, Singapore, Australia, Japan, USA, Canada, England, France, Holland, Sweden, Austria and Italy.

What follows are two lectures given by Swami Satyananda Sarswati during this first world tour in 1968.

The first was given in Paris and is a general introduction to Kundalini Yoga. The choice of such an advanced topic as Sri Swamiji's first lecture in Paris is perhaps due to the fact that Swami Devatmanada in Paris

was his first poorna sannyas in Europe and had been awarding Ph.D's in Yoga Philosophy at the Sorbonne where she was professor. She was very active during the years covered in this volume and had organized many of the events covered as well as giving simultaneous translations of Sri Swamiji's lectures into French.

The second was given in Vienna and is a masterful presentation of Meditation as a science of mind and

not of God which is applicable to improve ordinary life. He also stressed the importance of relaxation as culminating in meditation; the correct understanding of visions. Furthermore he gives a clear and precise characterization of Ajapa Japa and gave indications for the recognition of the sub-conscious, un-conscious and super-conscious dimensions of human personality and hence the need for Integral Yoga.



Kundalini Yoga

Swami Satyananda Saraswati

Paris, France, 1968

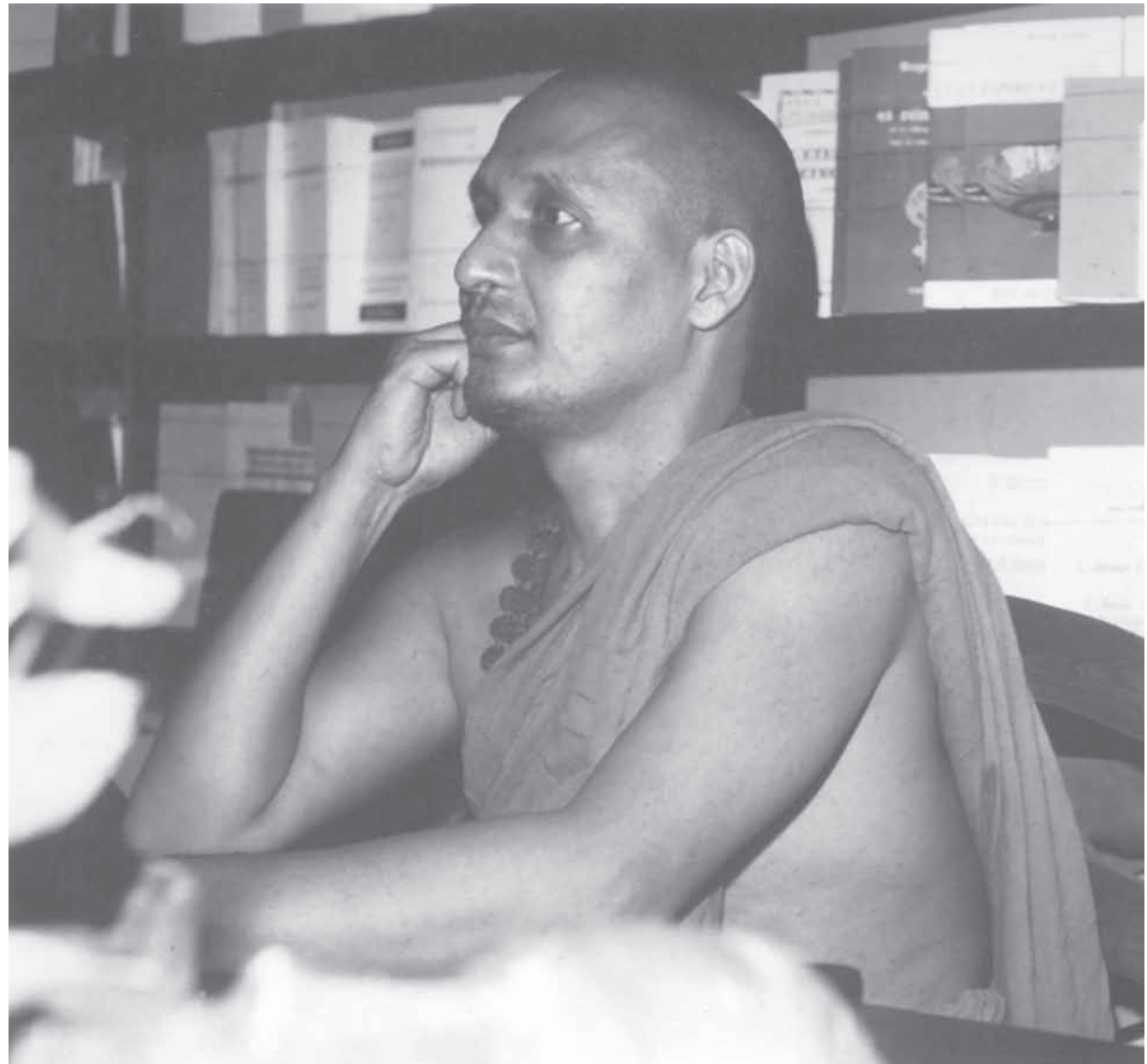
Blessed spiritual friends,

Hari Om

We have been listening to different expositions of yoga and tonight I will try to give you some idea about the most interesting, the most misunderstood, the most accurate and precise science of Kundalini Yoga.

Historically, Kundalini Yoga is an offshoot of the Tantric Occultism of India. But since the Tantric Occultism in India had certain traditions that were secret and mystic and could not be made available to each and everybody, this Kundalini Yoga was taken out as a separate subject and was developed later on by the great rishis.

From the Tantric Occultism of India the two great offshoots were Hatha Yoga and Kundalini Yoga. The Hatha Yoga system was separated from the main stream of Tantra and was developed in an independent, free and non-occult atmosphere by the great yogis. In the same way, Kundalini Yoga was also separated from the main stream of Tantra in order to avoid expositions of secrets to the common man, and to make it available to each and every spiritual aspirant; whether he was fit or unfit for Tantra.



The concept of kundalini has its basis in the realization of a great fact, that in each and every man, in each and every person, there is a great power; there is a hidden secret or a hidden treasure of potentiality which lies somewhere in this physical frame of the body. The word kundalini describes a state of coiling, as in a spring, the word *kundalini* means in a coil. Yogis think that the power, the potentiality in man, is at a particular center of the body which resembles a coil. The main seat of kundalini is considered to be somewhere in the tail bone, at the bottom, down below, where the spinal cord terminates.

In this physical body are many physical centers and in those physical centers there is the hidden power which remains unreleased. By some practices, each particular center of the body can be made to express and can be made to manifest its dormant potential.

If you study the Tantra Shastras, the literature of the Tantric Occultism of India, you will find that this kundalini, this power in man, is conceived as feminine. There have been discovered different methods of the awakening, for the manifestation, or for the releasing of this power. When you compare the concept of kundalini with the concepts of modern psychology, then the unconscious in man is kundalini and when you compare kundalini with the concepts of Hindu Mythology then it corresponds with the concept of Kali, the divine mother. If you have seen the picture of Kali, the divine mother, standing on the carcass or the dead body of Shiva, with a dagger and blood and a human skull in her hands, with the bloody tongue projected outside, then that is the concept of kundalini in mythology. In the Shiva Philosophy, the philosophy of Shivism, the concept of kundalini is represented by the Shiva-Lingam, the oval shaped stone

or pillar, and a snake coiling or spiraling around it. That is the concept of kundalini in Shivism, in the philosophy of the Shivaites. When we make a comparative study of different civilizations of the world, it appears that the snake or the serpent is used as the symbol of kundalini.

Therefore, the kundalini has another name, namely the serpent power in man. You will find this symbol of the serpent power in different civilizations as for instance on the neck, on the throat of Shiva, or you will see the picture of Vishnu reposing on a serpent, which really means that the serpent symbolizes the unconscious in man so for the time being let us come to the conclusion that the serpent is the symbol of unconsciousness.

Kundalini, the serpent power, does not belong to the physical body though it has to be searched for in the physical body. It cannot be discovered or found in the mental body. It is not even in the astral body. It is in the unconscious body, it is in the causal body, it is in that particular state of awareness where the concept of time, space and object is completely lost to human beings.

If I expose before you the concept of kundalini in relation to the Supreme Consciousness, then it goes this way. In Muladhara or in the unconscious body or in the first psychic plexus is situated the serpent power. In Sahasrara, that is the transcendental body or in the



super conscious body is situated or is seated Shiva, the supreme awareness. This unconscious awareness of man has to travel through different phases and become one with the cosmic awareness in the highest realm of existence. In the Tantra Shastras or Indian Occultism it is said that Sahasrara, or the crown lotus is the seat of Shiva or the supreme awareness and at the bottom, in the first psychic plexus, is Muladhara, that is, in the perineum is the seat of Shakti or the unconscious awareness.

These two forms of awareness, the unconscious awareness at the bottom and the supreme awareness at the top are symbolized in Indian Occultism in the form of Shakti, that is to say, the divine, the unconscious power; and Shiva, the supreme power. In Indian philosophy, Shiva represents the highest consciousness in man and Shakti represents the dynamic or dormant potential consciousness in man. Shiva is like an ocean and Shakti is like the snow capped mountains from where the river flows and unites with and becomes one with the ocean. The individual awareness or the unconscious awareness is Shakti, and the supreme awareness is Shiva. The unconscious awareness has to become one with the supreme awareness and when both of them unite it is called *yoga*, which means becoming one or communion.

From time to time they have tried their level best to explain the methods, the techniques by which this unconsciousness, the dormant potential consciousness in man, the mystic and hidden consciousness in man should be awakened and when it is awakened, be united with the supreme consciousness. Those techniques are known as the yoga techniques. When we discuss the techniques, we should know through which way, through which passage, through which road this

consciousness goes to become one with the supreme. That is the subject matter of our discussion now.

First of all, I will explain where the seat of the unconscious in man is located. The seat of the unconscious in man is at the bottom, in between the excretory and the urinary systems, a place which is known as perineum and in yogic language it is known as *Muladhara* which means the root base. It is a gland, it is a muscle, it is a flesh and it is a body in which the unconscious power is hidden. It is the center of heat, it is the center of explosion and it is the center of all power and initiatives in man.

The seat of supreme consciousness is in the pituitary body which is known in the Vedas and in the Tantric Occultism as the golden egg or the Womb of Brahma. It is a small gland, well situated, well protected, well guarded in the brain, it is a physical thing and it is symbolized by the word 'the golden egg' or the 'cosmic egg' or the 'egg of Brahma' as it has been translated into English. But in Sanskrit they call it *Hiranya Garbha*, the womb of consciousness.

Below that center in the pineal body, at the top of the spinal cord, is a physical center which is known as Ajna and this is the most important center in man. It is also known as the third eye, the seat of intuition or the seat of instinctive knowledge. This particular psychic center which is known as Ajna, the seat of the third eye or the seat of intuition is important because it is directly connected with the unconscious seat in the first center at the bottom through the spinal cord and through the nerve which is known as Sushumna, which may be known as the vehicle of consciousness in man. This Ajna is important again because it is connected with the highest center in man and thus it is a connecting

link between the lowest center and the highest center in the individual.

The consciousness is circulated or the consciousness is conducted from Muladhara through many nerves out of which ten nerve channels are important. Out of the ten, three are most important. One is known as Ida, the moon, another nerve channel is known as Pingala, the sun, and the third one is known as *Sushumna*, which means divine or which means the passage of higher consciousness.

These three channels are mediums of consciousness, higher consciousness, not the lower but higher consciousness. They start from and separate at the bottom and join again in Ajna or in the pineal body. What happens in the practice of Kundalini Yoga when the power is awakened in Muladhara or in the bottom plexus: The energy is conducted through these nerve channels and it is brought into operation in the highest center in man.

In between these two centers which I have already explained there are many more. In the bottom of the spinal cord, where the spinal cord terminates is the second psychic center, Swadhisthana. Behind the navel in the spinal cord, internally, is Manipura, the third psychic center. Anahata is behind the heart in the spinal cord, internally, the fourth psychic center. In the neck is the fifth psychic center, Vishuddhi and of course the sixth one is the pineal or Ajna.

These centers about which we are talking are the stops of energy and the faculties are hidden in them. This is the contention of the text. A spiritual aspirant of Kundalini Yoga tries to awaken his kundalini by certain methods, maybe through meditation, through Hatha Yoga, through pranayama, through Kriya Yoga

or sometimes with the help of the powerful Guru. It appears that the ultimate aim of all the different types of yoga is to unite unconscious with super conscious in man and therefore, when one wants to take to the practice of Kundalini Yoga one has to keep these important points in mind.

This much I told you from the background of the text and now I will tell you something of what I feel. I feel that in this physical body, especially around this spinal cord, in this spinal cord there are many sleeping centers. They are in the interior walls of the spinal cord, in the bottom of the spinal cord, at the top of the spinal cord where it meets the brain. Like any scientist, I believe in the brain. However, in the brain, or in the structure of the brain, there are hundreds and thousands of cells and circuits which are full of power and faculty but which remain unexposed, which remain unexploded and which remain un-awakened.

It is only a little portion of the brain which is brought into operation and through which we know so many things. It is only a small portion of the brain which is brought into operation and through which we have been able to do almost miracles in the field of science, philosophy and so on. There is a very great part of the brain which is sleeping, it is not awakened and which has infinite powers and infinite faculties of knowledge and so on. But how does one awaken those nine tenths of the sleeping brain or the sleeping consciousness in man? It is only the upper layer of the brain or a particular area of the brain that is functioning and the rest of the brain is absolutely disconnected, it has absolutely no connection with the outer consciousness. It is just living, it is not fructified, it has not come to the point of maturity and it is unable to convey, it is unable to

communicate its knowledge, its power and its faculty to our senses, to our mind, to our intellect.

I infer two possibilities:

1. Either the major part of the brain is sleeping, or
2. The unconscious part of the brain is full of knowledge, full of faculties but it remains disconnected with my expressing mediums unlike the conscious brain which is connected with my expressing medium.

The second inference can be thought of like this, a small dynamo, a small generator is producing a limited quantity of electricity and therefore, a few bulbs are burning and beside it, or maybe in another room, there is a great powerhouse which is functioning but it is somehow or the other not connected with the line, with our installations. It is just functioning and we are not able to make use of that powerhouse. Scientists believe that the larger part of the brain, nine tenths of the area of the brain is a sleeping area, is an inactive area, and is an area which is not capable of expressing knowledge.

But somehow or the other I feel the other way. I feel that, that part of the brain which has not come into conscious activity is active, is potential, is power and is in operation but it is not connected through the medium of communication as the conscious brain is.

Now, how to connect the unconscious in man with the conscious so that the infinite dynamic knowledge of the unconscious may flow through the consciousness? I do not know if I am able to make myself very clear but I will try to explain Kundalini Yoga in this particular way. Because, if I explain it in the traditional way, which of course I have done a bit, the question will come whether anyone can practice Kundalini Yoga? But if I try to explain it in this way, the question will never arise, whether

anyone can practice Kundalini Yoga, the answer is clear and it is that anyone has a right to practice it. The method to connect unconscious knowledge or the deeper knowledge or the fount of knowledge or the supreme knowledge and the empirical knowledge in man with the medium of knowledge, the senses, the mind and so on, is a process which is effected through yoga and the method is simple to explain but it is very easy to say but it is most difficult to practice because the consciousness cannot remain conscious once it goes into the unconscious and most of your know that in the unconscious itself, you dwindle and you loose everything.

It is the scheme of Kundalini Yoga therefore, to introduce a method or to suggest a few methods, according to the individual so that a great power could be released through the practice, and with the help of that power, the whole area of the brain could be excited. This method of Kundalini Yoga is an act of stimulation, an act of indirect stimulation of the entire brain area.

A few years ago I had a great experience, not myself, but through one of my patients. She was undergoing a state of depression and I asked her to practice a particular mudra, it is known as mahamudra, in which we practice mulabandha, the contraction of the anus, also jalandharabandha, the contraction of the glottis. She told me that for the first time she could see she was able to overcome depression and that her mind was gradually becoming much clearer. Depression was taking place in the brain and mahamudra was practiced in Muladhara chakra. How did this stimulus or this excitement or this pressure or this tension or this activity created in the Muladhara or in the bottom center excites the brain and helps that lady to



overcome the depression? This is for us to understand and to analyze. I also believe that though there are many centers in the brain, hundreds and thousands of centers, there is a most important center that is called *hiranya garbha*, which is well protected, which is well guarded and which is sleeping. If that particular center can be brought into operation the supreme knowledge can be made available to everyone.

Awakening of that particular portion of the brain, or maybe I should say, the awakening of that central part of the brain is not possible directly by any method unless you are able to excite or you are able to bring into operation the different centers about which I have made mention just before. It may be possible that

the whole area of the brain, the entire unconscious, the sleeping area of the brain is directly connected with the different psychic centers which we mention in Kundalini Yoga such as, Ajna, Vishuddhi, Anahata, Manipura, Swadhisthana, Muladhara. Perhaps these psychic centers are the switches which control the different areas in the brain. I am just telling you the probabilities and the possibilities as I understand them.

It is said, that when a particular psychic center is awakened one develops certain faculties, clairvoyance, clairaudience and this and that. Now, if I think for sometime, one doubt comes to my mind and that doubt is whether the faculty that is developing, is in the center or whether that particular faculty is the expression of the center in the brain which I could operate through the awakening or through the operation of that particular psychic center.

You are able to read the mind of others, I agree, there is nothing wrong with it for we see it every day. The only question is, is reading the mind of others a faculty of the brain or it is a faculty of that particular psychic center or is the psychic center an indirect method of handling that particular center of faculty in the brain. That is what we have to decide, that is what we have to think through so that the great misunderstanding that is reigning supreme about Kundalini Yoga can be cleared up.

I have personally studied neuro-psychology and have also practiced neurosurgery for sometime and I have come to this conclusion that the whole mystery is here, the whole treasure is here in the brain, and what I am and what you see in this world of great miracles that have taken place in the remote past, in the recent past and shall take place in the future is also here in

the brain. All that sprung from this part which is known as the storehouse of cosmic consciousness, translated as the golden egg, or the golden womb or the hidden *Hiranya Garbha*. And this particular center in us is not sleeping, is not inactive; it is only unconscious because we are not conscious of it. What came as a revelation to the great rishis, what came as a revelation to Newton or Einstein, what came as revelation to many great seers is in you and in me also but it came to their conscious plane and it does not come to our conscious plane. The only difference between an inspired artist and me is that he was able to bring down the knowledge to the conscious plane, to the earth and I am unable to do it.

It is my opinion and I do not know whether you think I am wrong or right, but I feel that the mission of Kundalini Yoga is not to awaken the power in man but to bring down the power to earth or bring down the power of the unconscious, or we may say higher consciousness, to normal consciousness. The question of awakening does not arise at all because the consciousness is ever awake, the only difference is that it is hidden to our normal eyes and we are unable to conceive, we are unable to hear, we are unable to see, we are unable to understand.

Therefore, to have complete control over the higher conscious forces in man Kundalini Yoga starts right from the Muladhara, Swadhisthana, Manipura, Anahata, Vishuddhi and Ajna, and tells us that you should try to bring these centers into operation, into activity so that when you bring these centers into activity, indirectly the higher knowledge comes down.

Now in this higher consciousness you have divine and demonical forces both and both of these forces can be brought down to the earth by the same practices. It

is here that the practice in kundalini needs a few rules, a few conditions, a few regulations and so on, so that when you start practicing Kundalini Yoga, or in your language awakening of the chakras, it may happen that instead of bringing down the knowledge of the great rishis, you may bring down the knowledge of the atomic bomb, a disastrous knowledge to mankind and a disastrous knowledge for that man who is not divine, who is demonical.

So therefore, in the practices of Kundalini Yoga the practices of purification of the body, the observation of the right rules in order to avoid tensions, difficulties, pains and mental tortures and the practice of meditation in order to give a boosting action to your awareness, all these things are prescribed. Those who are eager to practice Kundalini Yoga, they have to undergo a process of practices which gradually prepares them or declares them unfit for that practice. So that our constitution is adapted to the newly changed condition of knowledge it is necessary that we practice Kundalini Yoga, not from the point of concentration on the chakras, but with asanas, with pranayama, with meditation, with Japa, with mantra and by all other forms of yoga.

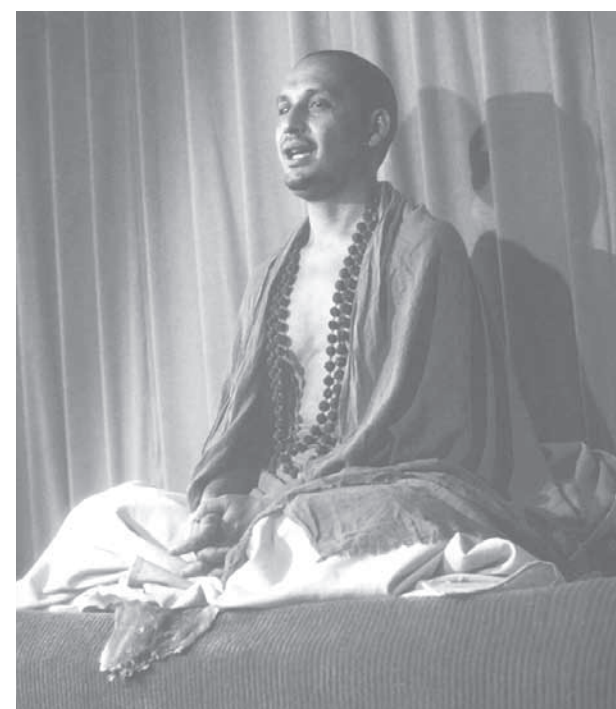
As I told you to be conscious in the unconscious is most difficult. But if you are able to do it, it is the easiest. When your consciousness is heavy, when it is burdened with tensions, when it is burdened with lots of confusions, it cannot retain consciousness in the unconscious state. But when your consciousness is purified, becomes free from tensions and whether you try hard or do not try hard when your consciousness goes into the unconscious, it will remain conscious and you can go into any area, into any corner, into any part of your unconscious awareness and you can see it. But

for that the only thing is, purify your awareness, purify your consciousness and when your consciousness is relaxed, in the spiritual sense which I am using, when your consciousness is relaxed, is not tense, when it is light and is not heavy, when it is completely unburdened of its sins, of course not puritanical sins, and when it is pure it just penetrates into the unconscious like a sharp and speedy arrow and goes through all the areas of unconsciousness and comes out with knowledge. That is what the saints do.

So in the scheme of Kundalini Yoga our first practices should be the practices of purifying our awareness of the dross of heaviness, of tensions and so on. Then, as they say in the Upanishads, when the consciousness has been purified, make that consciousness like an arrow, fix up a target and then shoot that arrow with a terrific speed. Let it penetrate into all the inner bodies or let it penetrate through all the areas of unconsciousness.

But remember that the ultimate purpose of Kundalini Yoga should be to make available the supreme awareness in man and do not get lost in the higher faculties or *siddhis*. Because when your unconscious is connected with the conscious, all the unconscious knowledge will pour through you, you will become a Siddha, and what will happen, you will be lost in it just as you are lost in money, in beauty, in this and that, and these are additional properties, these are additional qualifications and these are additional things. For this reason one needs a Guru who is in control and whom you may obey and when the unconscious is connected with the consciousness and the unconscious knowledge flows through consciousness, you control it.

Then what will happen? That conservation of the unconscious will easily become a means to



the development or to the unfoldment of super consciousness or higher knowledge or higher consciousness.

The ultimate purpose of Kundalini Yoga is the unfoldment of higher consciousness in man but in order to unfold the higher conscious in man, it tells you how to develop the unconscious forces and bring them into operation and through that you go up and realize the highest. It is a very difficult subject and I have only a very short time. There are too many limitations, the limitation of language, the imitation of time and of course the limitation of personal experience also. So I could only speak about this much.

Hari Om Tat Sat

Meeting with a Paramahansa

Rishi Arundhati

In 1968 we were notified by the Austrian Indian Society Vienna that Swami Satyananda would be coming to Vienna and would be staying at the studio of Hermann Steinacher, a graphic artist whose studio was just one block away from St. Stephansdom in the heart of Vienna.

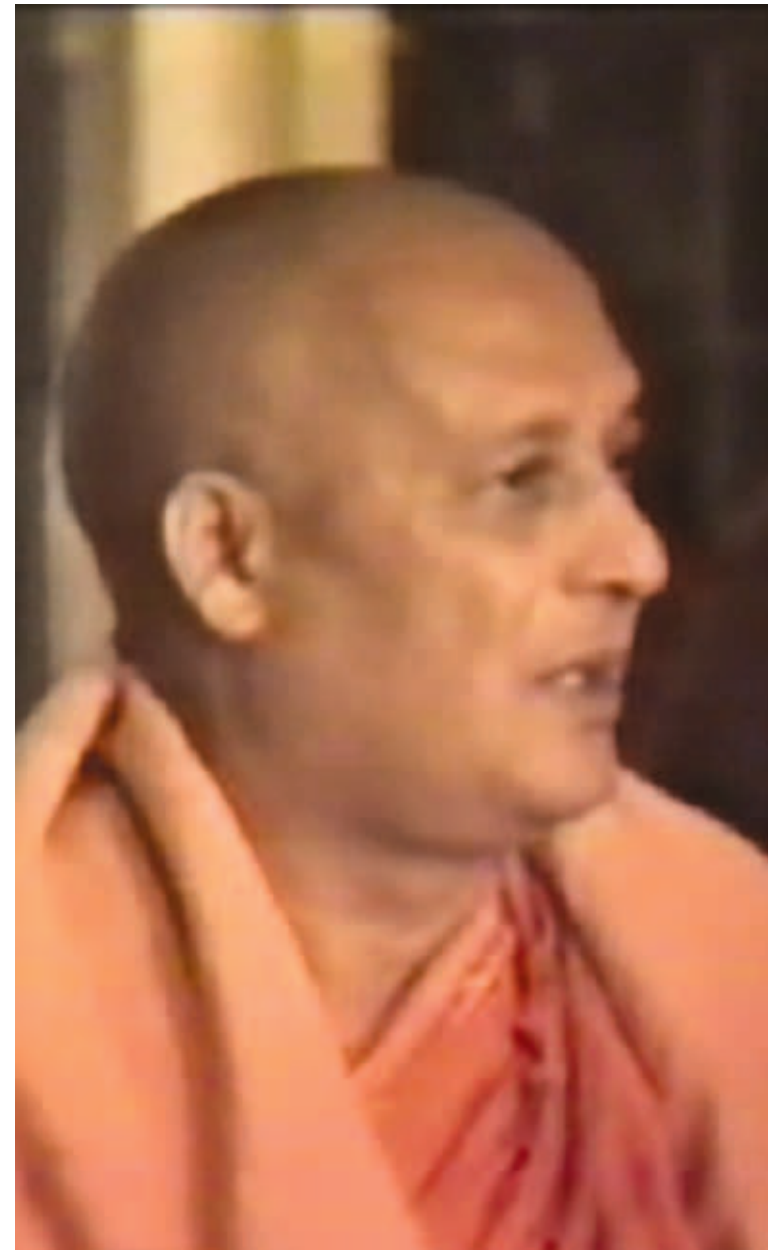
We had come to know the Steinacher family quite well, having met them a couple years earlier when Ma Yogashakti, a disciple of Swamiji Satyananda, also had stayed there and given classes in Surya Namaskara. Since neither of the Steinacher's spoke very much English they asked me if I could come to the studio while Swamiji was there and if he needed anything I should let them know. Also it turned out that I was able to translate for those who came for private interviews.

I remember the day that he arrived and Vasishtha rang to say that he was at the Steinacher's because Swamiji arrived early; and since IBM Lab where he worked was only about 7 or 8 blocks away, they rang him and asked him to come. I remember all the way down to the first district from the thirteenth district where we lived, I was thinking that if he wanted to teach me about raja yoga, asanas or meditation

I was interested, but I did not want to know about bhakti. It sounded too Christian to my taste because I was totally disappointed with the Christians that I knew. When I arrived at the studio and rang the bell, Irma Steinacher came to the door and said, "Er is da!" (He is here). I told her that I knew it so I left my shoes in the hall and entered the room where Swamiji was seated. When I saw him I loved him. I wanted to serve him and do anything I could for him. I had to laugh at all I had been thinking on the way there. This was Swamiji's first lesson for me. He helped me to realize that bhakti is my nature.

I was able to spend 10 days with Swamiji from early morning until late in the evening when the last class had ended. On the first day that we did yoga nidra, it was recorded. Every day after that we did yoga nidra with the tape but Swamiji was sitting there while we were mostly snoring on the floor. Of course I was totally awed by this individual. Just to be around him was exhilarating yet very calming at the same time.

Many came for private interviews that were unable to speak or understand English, I was asked to translate. Even when I had difficulty putting into English what I thought I had understood in German, Swamiji would said, "That's okay." He then gave me the answer which I translated to the person who had come for interview. My thoughts were, is he reading my thoughts or the thoughts of the one who came for interview? It was years later that he showed me what he was capable of but only after I had become his disciple.



What I also enjoyed about Swamiji was his sense of humour. His humour could be very subtle so you had to be listening to get his joke. I remember we were having lunch one day in the studio and Zdena, a ballerina with the Czechoslovakian National Ballet, had come to Vienna to see Swamiji whom she knew from her visit to India. Swamiji was sitting at the head of the table and Zdena was sitting first place on his right side and I was seated at the first place on Swamiji's left side of the table. Swamiji asked Zdena about her trip to India and how had she managed with the food? She told him her problem was that she had no idea what the different foods on the menu were. Most of what she had tried to eat had been spicy she could hardly eat it, so one day she searched the menu carefully for something that might be mild. She said she read Lady Fingers on the menu so she thought anything with a name like lady's fingers must be a nice mild vegetable. She went on to say that when they delivered her meal to her table, she had a bite of the lady fingers with some rice. She said, "It was so hot I had tears in my eyes!" Swamiji's comment to her experience was, "The two most powerful things in the world are a lion's paw and lady's fingers." She and I both burst into laughter, and the others seated at the table wanted to know why we were laughing. We did not try to explain the subtlety of Swamiji. This was my second lesson from Swamiji. When you take up yoga as a lifestyle you do not have to lose your sense of humour. No! It is essential. I saw and enjoyed this humour many times in the years that we have been associated with Sri Swamiji.

On the first evening we went to Afro Asiatic Institute, one of the University buildings that had been reserved for Swamiji's first lecture in Vienna. Count Arnold

Keyserling, had decided that he would allow Swamiji to give the lecture on Meditation without translation and at the end he would give a summary of the lecture in German. I was pleased to be able to hear the lecture without the translation and I was completely amazed at some of the information about yoga that I had no personal knowledge of.

Regular daily programs

From the second day 7th September, Swamiji gave us Yoga Nidra at the studio. It was done at 10 am and not so many could miss work so we were a smaller group than we had for the evening programs. The yoga nidra was recorded on tape and from then on we practiced with the recording with Swamiji sitting there with us while we were mostly snoring all throughout. I always found it almost impossible to stay awake during one of his yoga nidras.

From the second evening and for several evenings afterwards we went to the University hall where we had classes given by Swamiji and translated by Frau Keyserling and demonstrated first by Yogamaya who was traveling with Swamiji and later by Frau Keyserling. We were taught a very powerful set of asanas that Swamiji called, shakti bandha, which he translated as energy releasers. Later, in the book Asanas Pranayama Mudra Bandha, there appeared a section called Shakti Bandha, Pawanmuktasana III. However, the Shakti Bandha as taught to us in Vienna was what we later came to understand was an introduction to Kriya Yoga. This set of six variations of Vajrasana is very powerful and students who took up the regular practices of the asanas and pranayama, mudras and bandhas that Swamiji taught had great improvement in their health. One gentleman, who was epileptic since world war two,

reported that his doctor took him off his medication because he was not having seizures anymore. One lady who was diabetic for years using insulin reported she no longer needed to take the insulin to keep her diabetes in check, but that she still watched her diet. These are just a couple of many reports of improvement in health in a matter of a few months.

After this we were taught mahamudra by Swamiji and that was followed by bhastrika pranayama. Eventually, as we became proficient he put these two practices together, bhastrika pranayama with mahamudra without uddayanabandha and breath held inside. So we practiced bhastrika pranayama with alternate nostrils and then both, with ashwini mudra, jalandharbandha and utthanpad with antar kumbhak, inner retention of breath. We were also taught ujjayi pranayama with awareness ascending and descending in the spinal cord. Each day we were introduced to a new form of pratyahara. Trataka, trataka with Om Mantra and Nada Yoga were some of the pratyahara techniques he taught. He also introduced a basic form of ajapa japa.

My third lesson from Swamiji then came when during one of the later sessions of Shakti Bandha, when the demonstrator was also translating. While demonstrating the last asana, the ustrasana, the camel pose, she suddenly just fell over backwards. We were all a bit shocked and worried. Swamiji handled it very well and relieved our fears. His message at that time was that when you do asanas you are using energy. When you are talking, in this case translating, you are also using energy so do not try to do both at the same time. Also a good lesson for the ego.

Hari Om Tat Sat

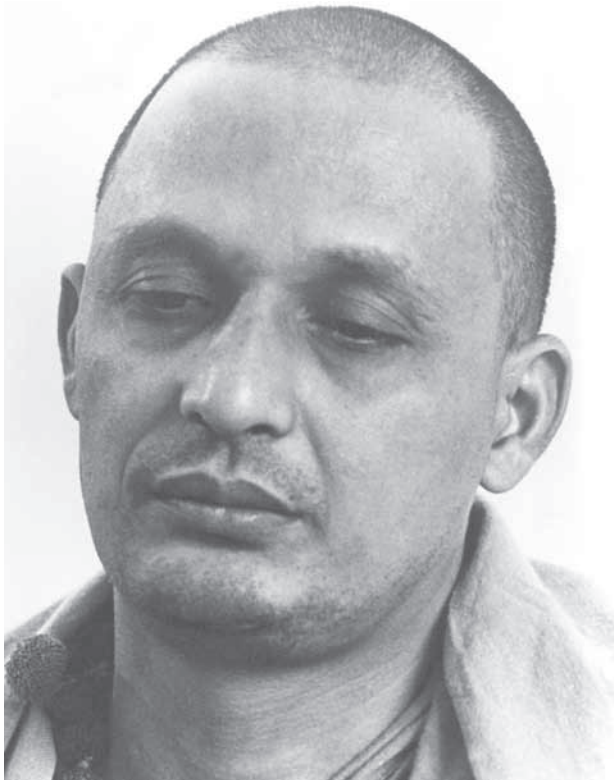
Meditation

Swami Satyananda Saraswati

Vienna, Austria, September 6, 1968

Blessed spiritual friends,
Hari Om Tat Sat

The topic is meditation and the question which comes to my mind is meditation for what? There are people who feel and have been proclaiming that



meditation is a way to self realization and for fusion of individual awareness with the highest awareness. But in my humble opinion I feel that this aim for meditation is too high and I think that this is an outcome of a psychological error in human minds.

Meditation is for self realization but I think very few people can teach, and very few people can learn and even less can practice it. Until the mind is sane and healthy, the subliminal inhibitions, the errors of personality are completely remedied; it is not at all advisable for one to take to the practices for the expansion of individual consciousness to cosmic consciousness. Otherwise, it tends to what I should call self-hypnotism and it is here that there is a difference between yoga and self-hypnotism.

When I discuss yoga or meditation it is in relation to individual welfare, the human welfare. Spiritual awareness may be the summum bonum of life but it is too early to think about that because we are not keeping healthy, our minds are ill, we are suffering from chronic illnesses; and not only from physical diseases but from mental ones as well. There are people in our unfortunate world who are suffering from physical maladies. At the same time there are people in our so called fortunate world, our so called prosperous and advanced world who are also suffering from chronic mental illnesses about which they are as ignorant as the people of the poor countries. We are not aware of what the psychological errors are, what the deep rooted tensions and afflictions are, which are guiding our destiny and which are guiding what we call human behavior.

The individual afflictions, the tortures and the pains, the subliminal pains that are in our life, are guiding the destiny of the world. The restlessness throughout the

world is an outcome of the sickness in man's mind. In order to cure this sickness there should be some way. In order to develop a healthy environment in society, the community, the family and also in the mind of the individual, there should be some method. Religions have failed, the economic programs have also failed to give peace to mankind and to solve the problems of the individual, the community and the society; because the problem starts with the individual and the problems can be solved with the individual. The individual is the nucleus of most of the problems that are before us so it is with this in mind that we consider meditation.

Meditation is a science of mind and not a science of God. Meditation is a system for the re-orientation of human personality as a whole and not a metaphysics; and meditation is a system through which one can root out the individual pains, the unseen afflictions, the tensions that are all around us, in the muscular body, mental body and the emotional body.

Our behavior, our thinking, our actions and our reactions are guided by the soul, by the consciousness, and this consciousness is not pure, it works in association with the atmosphere, the environmental conditions and so on. As a result, tensions pile up in the different spheres of our personality which we do not know about, but which result in suffering from insomnia, inhibitions, juvenile delinquency, sexual anarchy, hatred, restlessness, anxiety, worry and so forth. So we look for tranquility and for peace but the peace does not come from outside and the tranquility can not be introduced. It is an unfoldment but we do not know the real unfoldment.

Meditation is a system by which we are able to get rid of the tensions and at the same time we are able to analyze the deep rooted psychological errors by different processes.

I am sorry to say that after surveying the movement of meditation throughout the world, most people do not know what meditation is. People think that concentration of mind on a particular point is meditation, it is not. People feel that to develop the awareness inward is meditation, it is not that.

Whole meditation process divided into two: negation and expansion

Classically and scientifically meditation is classified into two parts. Meditation has got everything to do with consciousness, the consciousness that is empirical and the consciousness that is internal, the consciousness that perceives the world and the consciousness that is unable to perceive the world. This consciousness in man is the subject of meditation.

If meditation is to be achieved, the first process in meditation is relaxation. Remember that meditation begins with relaxation. But this relaxation again is not the relaxation where you lie down quietly, close your eyes and feel that you are becoming lighter and happier and so on, not this method of auto-suggestion, this is the hypnotic method. Find out the method of yoga that is called relaxation.

In yoga a process of withdrawal is the process of relaxation. What Patanjali calls *pratyahara* or an act of withdrawal of external consciousness, or an act of disassociation of consciousness from the objects outside, that is relaxation. But this relaxation can not be complete until you have relaxation in the whole system.

Tensions are muscular, mental and emotional

Before we proceed with the topic of meditation, let us discuss what we mean by tensions. They are physical, mental and at the same time they are emotional. Faulty secretions in the endocrinal system can cause tensions and not necessarily the psychological problems of your society and family, not necessarily the economic pressure, not necessarily the emotional

mal-adjustment in your family. There can be nervous disorders; there can be problems in your body due to a faulty endocrinal system, and those faulty endocrinal secretions are caused by faulty living, faulty breathing, faulty eating habits and so on.

Therefore in the scheme of yoga, *asanas* (yoga-postures) and *pranayama* (breathing techniques) come first, in order to get rid of muscular and





physical tensions, to eliminated the toxins from your body and at the same time to neutralize the faulty secretions that take place. For instance, you could be suffering from hypo-thyroids, or hyper-thyroids, or over secretion of the pituitary or deficiency in the pancreatic gland and all of these have a great influence on your behavior and your thinking. As such, this muscular tension which causes a lot of trouble, which bars the experience of peace in our day to day life, can be greatly solved by the practice of asanas, pranayama and Hatha Yoga.



Here again people think that asanas and pranayama, the yogic exercises are just exercises. They are not exercises and they should not be practiced as exercises and they should be practiced with great care.

Scientific investigations that have been carried out in different parts of the world, in Russia, Poland, India, France and also in Germany have proved that during the practice of asanas the whole endocrinal system is greatly influenced and as a result toxins are eliminated, the energy blocks cleared, so the practice of asanas and pranayama removes muscular tensions. Then on



to mental tensions which are the greatest tensions that we have to take into consideration. Over thinking, wrong thinking and vicious thinking which we have to do in our day to day life causes these mental tensions. The practice of relaxation in which we withdraw our consciousness is for these mental tensions.

When the withdrawal of consciousness takes place, when the negation of consciousness has taken place, then starts what is called expansion of consciousness. So the whole thing is divided into two, negation and expansion. In the process of negation, you have

different techniques which withdraw or which calm down the tensions created by the ocular system, the auditory system, the nervous system and tensions created by internal functional deficiencies. All these systems are affected during the practice of relaxation. Some of the most important techniques of yoga are practices of relaxation.

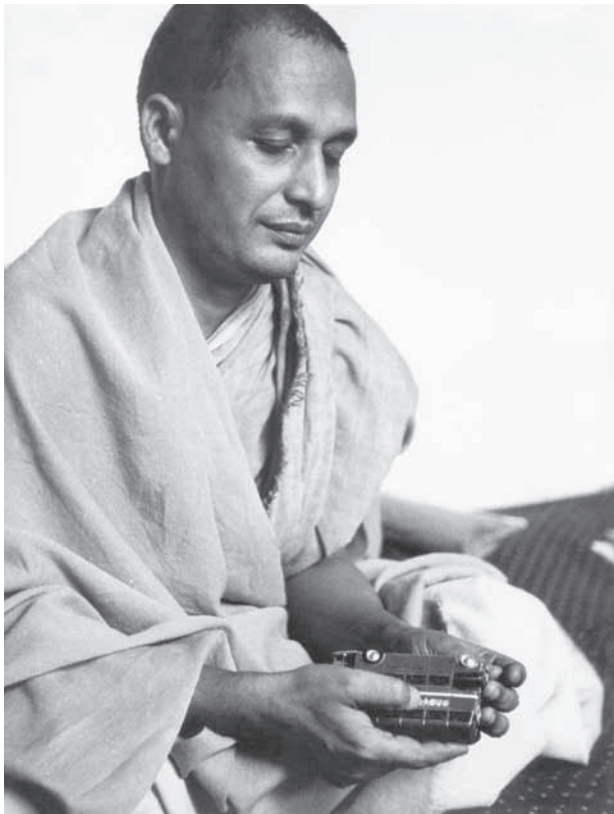
When we practice meditation or when we start the practice of relaxation, first of all we must have a method, we must have a technique. Every technique is not useful for everybody but at the same time there are

practices which can be taken up without any difficulty, without any risk. The easiest one is what we know as Ajapa Japa, spontaneous awareness.

In this spontaneous awareness, you concentrate on the breath and while concentrating on breath you try to formulate an ascending and descending process. Then the consciousness is diminished, the area of experience is eliminated, the consciousness functions in a limited area. Thereafter, you start with a symbol. You have an image, you have a center and you try to develop a clear cut psychic, internal, non-sensuous,

mental awareness of that symbol and that symbol must become clear to you. You should be able to see it consciously because it is necessary in order to effect a complete relaxation.

It is not enough to be able to visualize your subconscious mind. Yoga teaches, and in meditation it is a science, that you should be able to see your conscious mind, you should be able to see your subconscious mind, and you should be able to see your unconscious mind, which is very difficult. The moment the experience of the perception of unconscious



personality takes place, complete relaxation comes to man. Therefore, you will find that there are moments in an individual's life when he becomes aware of unconscious during deep sleep and after that he feels that he was completely relaxed.

In the technique of meditation, in the technique of yoga it is believed that when the consciousness is detached from the conscious, from the subconscious and also from the unconscious, and when the awareness functions independently of these three dimensions of consciousness, relaxation takes place and meditation begins. Meditation can never begin before relaxation and the greatest thing and most difficult is relaxation. You may think that meditation is difficult, but it is not. Meditation is accomplished spontaneously. Meditation comes to you and it does not take time. But in order to develop meditation it is necessary that the whole process of relaxation has been gone through.

In yoga it is called pratyahara and dharana. Pratyahara means withdrawal of consciousness and dharana means conception of consciousness in a particular way. You see your consciousness, you see your awareness but it is internal perception. It may be a round stone, it may be a triangle, it may be a flower, it may be anything but you should be able to see it. That which you see inside is not imagination, but that which you see inside is a form of your consciousness.

If you see a flower inside you see your own consciousness in the pattern of a flower. If you see a triangle, you do not see a triangle as in imagination. It is your consciousness that you perceive in the form of a triangle and the triangle which you see inside is made up of you consciousness. Your consciousnesses



through which you perceive the world, your consciousness through which you understand me. It is the same consciousness through which I am able to explain something about yoga to you, and it is the same consciousness through which you know right and wrong. It is the same consciousness through which your intelligence or intellect functions. It is the same consciousness which manifests in day to day life in the form of the memory principle and the same consciousness through which you understand hatred and through which you understand love.

The same consciousness which functions in the world and is not imagination and which is not a hypothesis but which is a force, no, which is awareness or an instrument of knowledge, or a medium of understanding, or the substratum of perception. It is that consciousness that is withdrawn from the objects, which is withdrawn from intellectual knowledge, which is withdrawn from experiences and memory of the past and which is withdrawn from right knowledge and wrong opinions. When this consciousness has been disassociated from different bases of perception but when at the same time it becomes clear to you in the form of a triangle, a flower, a stone, in the form of light, or in the form of an animal, or whatever, then it means that you are seeing your own consciousness and this is the fundamental secret of yoga.

Meditation, therefore, is the process in which you see your own consciousness. Consciousness sees itself through itself without any intervening medium and without any support and without any agency. In meditation you undergo a process not of self-analysis but self-perception. It is here that meditation overcomes the psycho-analysis of modern psychology.

You not only analyze yourself, you see yourself. How do you see? Do you see your consciousness in the form of triangle? No, you try to see yourself in the form of a triangle, but when you try to see yourself in the form of a triangle, the triangle vanishes, it disappears and it is replaced by the images of your psychological personality.

Visions and Images, Good and Bad Both are Manifestations of the Psychological Personality.

Images come up in the hundreds and thousands, like the film reel. You do not see the real pictures; you do not see what you have experienced. Perhaps you do not even see the people you know in this life. You will see those images which represent your instincts. You will see those images which have been causing trouble in your life and you will see those images which have been the basis of tension in your life. You will see those images which represent the cause of anger, the cause of passion, the cause of hatred, the cause of insomnia, the cause of anxiety and the cause of all sorts of psychosomatic troubles.

Then you again try to bring back the triangle but it disappears anew. Again it is replaced by deeper psychological images because in the subconscious mind there are also depths and layers. You will have to realize those subconscious layers, one after the other.

There is a moment in meditation when you will see the visions, good and bad both. Unfortunately, in the absence of this knowledge, you take them to be what you call astral traveling, as if it were objective traveling. You will think that hosts have come or you will think that angels have come.

Nothing has come from outside, everything has emerged from within and everything has exploded

from inside. Nothing comes from outside, your consciousness is everything. There is nothing beyond your consciousness and anything that you see in the deeper states of meditation, is a manifestation of your personality, is a manifestation of different, complicated, unseen, unknown, invisible layers of your personality, perhaps which you will never know through any method of psycho-analysis. You might see the experiences of your life when you were a child, which you have forgotten and which are insignificant but which were causing trouble. They come up in the





physical. But the idea that 'I am breathing' is not physical, it is psychic. When I breathe, it is physical. The breath goes to the lungs and supplies oxygen, purifies the blood, well it is a scientific fact; but when you know that 'I am breathing', you create a psychic idea and this psychic idea is the gateway to meditation, it is the gateway to relaxation, it is the gateway to concentration and definitely it is the gateway to psycho-analysis. You create a passage, and in yoga there are hundreds of passages, but I will introduce only two of them.

One passage is between the navel and throat, for the beginners; and the second passage is the vertebral column, the spinal cord. The idea 'I am breathing', the consciousness 'I am breathing' should be felt in one



form of an explosion, in the form of evil pictures, in the form of divine expressions.

So these are the subliminal images, these are the *samskaras* as they are called in yoga, the past impressions. They come up; they exhaust themselves, one after the other. But it is possible only if you try to bring about a concentration or a consolidation or crystallization of your consciousness.

In meditation, when you concentrate on the natural breath, you not only concentrate on the natural breath but you try to realize a psychic passage for the natural breath. Breath is breath, as you know it is something

of these two passages. Either you have to feel 'I am breathing' in the frontal passage or you have to feel it in the spinal cord. If you feel it in the spinal cord it is much better because concentration on the spinal cord takes you to the unconscious direct.

I am not talking about the frightening Kundalini Yoga, please remember, and I also do not believe that Kundalini Yoga is so frightening, because as a student of psychology and as a student of yoga I believe, Kundalini Yoga is a way to go to the unconscious and I know that to get into the unconscious is the way of perfect peace and complete power. So, I do not prohibit people

from practicing Kundalini Yoga but I do not mean that Kundalini Yoga in which you break your body or break your bones. No, you take your consciousness to the spinal cord, right from the bottom up to the top where it terminates in the brain in the form of 'I am breathing in, and I am breathing out' from the top to the bottom tip of the spinal column.

Now the idea 'I am breathing in and I am breathing out' should create an ascending and a descending order in your passage. As you breathe in, you must feel that you are ascending and as you breathe out, you must feel that you are descending. Who is ascending and who is descending? Find out. Consciousness is ascending and consciousness is descending. But why do you synchronize it with the breath? First of all it becomes possible, it becomes easier to feel the ascending and descending order but at the same time if you breathe in and breathe out you create more oxygen in the system and as a result of that relaxation takes place.



You exhale carbon dioxide and you accelerate the metabolism in the system and when the metabolism is accelerated in the system by oxygenation, then the relaxation is accelerated and speeded up.

Therefore, in Ajapa Japa, when you are feeling that you are breathing in and breathing out, it becomes necessary that you should be aware of the fact that you are breathing in and breathing out by the process of counting, so that you do not fall into deeper consciousness, so that your consciousness does not suspend.

Sometimes it happens in meditation, when concentration takes place breath stops, and when breath stops unconsciousness takes place. Now the purpose of yoga is not to become unconscious, the purpose of meditation is not to become unconscious and if you are trying to become unconscious in meditation, you are not doing the right yoga.

The purpose of meditation is to develop awareness when there is absolute unconsciousness. I am not talking about samadhi. I am not talking about cosmic awareness, I am not talking about divine experiences, please do not confuse it. I am saying that yoga or meditation is a system, a process, a method by which you can see your own unconscious mind.

At night you go to bed to sleep, you become unconscious. You go to the unconscious every night but you do not see it, you do not experience it; and what happens is that partial relaxation takes place. Complete relaxation does not take place. In yoga a method was developed by which you can go into the unconscious and you can see the unconscious, you can investigate your unconscious, you can visualize your unconscious and you can again come back. When you come back,

you can come back with energy. You will come back with power; you will come back with confidence and absolute equilibrium. This is the basis of yoga.

Now this process of inhalation and exhalation, this process of ascending and descending consciousness in the spinal cord or the frontal passage is not meditation. It is an act of negation of consciousness; it is an act of withdrawal of empirical, external, objective consciousness. But there is a moment in this practice when the consciousness is negated to one point, the circle is reduced to one point and it is that moment that you have to stop relaxation. A student of yoga should know how far he should continue relaxation. If you continue your relaxation further, you will enter into unconsciousness, and you will become unconscious and you will never become aware and that is the death of yoga and that is the death of a yogi.

You must know the point where you have to stop relaxation, where you have to stop the process of

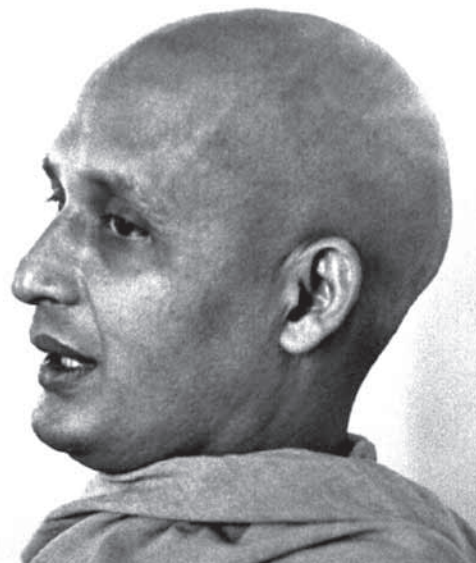


negation of consciousness and it is for this reason that every student of meditation must have a symbol for himself. It can be a small green leaf, a flower, a star, a triangle, a human figure, anything for that matter but he must have it. There is no use having an abstract idea. I have practiced this for years and years. The first is called concrete meditation and the second is called abstract meditation. Abstract meditation leads one to unconsciousness and concrete meditation leads one to unconsciousness with consciousness.

Indications of unconscious mind

What is the proof that you have been able to perceive the unconscious? What is the symptom? What is the indication that you have visualized your subconscious? What is the indication that you have visualized your unconscious? I am not talking about the super conscious, I am not going beyond discussing the unconscious.

When you are able to see, when you are able to visualize the object of your meditation as clearly as you see me and you see your brethren every day, you have



seen your unconscious and you will come back. It is not at all a conscious dream.

Indications of subconscious mind

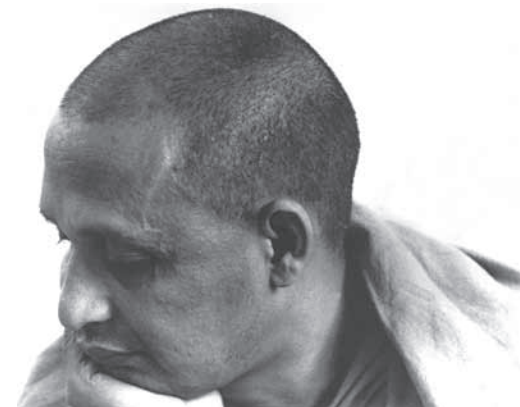
If the dream is a conscious dream, if you see figures moving, if you see a rose flower but at the same time you are not aware that you are seeing a rose flower, then it is the subconscious. The indication of the manifestation of the subconscious personality is that you see psychic visions, one after the other, good and bad both.

But when you go into the unconscious all the visions stop. No angels come and no hosts come. You do not see heaven and you do not see hell. You see only that particular object upon which you are trying to crystallize your consciousness. You will see the lotus flower, you

will see the elephant, you will see the serpent or you will see the flame of fire. That is all you will see because that was your object of meditation, and when you see the object of your meditation internally it will be so clear, it will be so true, that sometimes when you come out there will be a doubt as to whether this is truth or whether that is truth.

When the unconscious is perceived, the distinction between conscious experience and unconscious experience is dissolved. The experience of the object in the unconscious is as real as the experience of the object on the conscious plane. If you happen to see me in the unconscious, you will see me as you see me when we are face to face with eyes open. It is only when you withdraw yourself from the unconscious and come back to the conscious plane that you will know, 'Oh, yes, I saw Swamiji as real as life'.

This particular state of experience is known in yoga philosophy as *darshan*. *Darshan* means unconscious visualization or perception of the object in all its dimensions. When your consciousness has become completely free from limitations, when it has



become free from sense consciousness, intellectual consciousness and all other modes of empirical consciousness, then the peace is achieved. It is at this moment that you become a yogi. They say that it is at this moment that the tensions, the afflictions, the troubles, the shocks, the after effects, the reactions of day to day life are completely resolved.

Meditation is not at all difficult as you will see for yourself after some practice. The practice should be divided into two parts:

- First will be negation
- Second will be expansion of awareness

In this process many experiences will come, also a lot of mental turmoil. The subconscious will come in front of you and all the past memories will be known to you and of course, if you believe in reincarnation, you may even go back further. Of course it is not possible for all.

We must qualify ourselves for samadhi—super conscious

This is how, through yoga and through meditation, you go to different rooms of your life and try to clean them one by one. Once you have cleaned yourself you should take to the path of spiritual life. Then you should go to a Guru and ask him 'Give me initiation'! Perhaps, at that moment, if he touches your forehead or if he touches your head you might get into samadhi. I do not say that samadhi is not there. There is a spiritual state also; there is super-consciousness as well. One can attain samadhi, one can attain higher experiences than experience of the subconscious and unconscious dimensions of personality, but for that we must qualify ourselves and in order to qualify ourselves we have to practice yoga.

Yoga is not the end, it is the means. Yoga is a process, as it is said in ancient texts, an act or a method of purification of the self. By medicine you cure the diseases, by food you purify the body, but by yoga you purify the body, you purify the mind in all its dimensions: conscious, subconscious and unconscious. All the three stages of personality, all the three rooms are cleared.

Then, when everything is calm and quiet, when the samskaras, or as you say in the West, the karma

has been exhausted, afflictions are no more, then you should go on to the higher spiritual path and not before that, never before that; although the aim of your life should be to have spiritual realization. But you should never seek for that higher spiritual path unless the mental health has been attained and the trammels, the errors, the confusions and the pandemonium in the personality have been completely calmed down. It is for this that the practices of Dhyana Yoga or meditation are prescribed.



Need for integral yoga

Coming to the point once again, meditation by itself does not help entirely because through meditation you clean your body, you clean your mind, you clean your consciousness but again your karmas accumulate impressions. Your emotional personality gets confused again and your method of thinking again becomes erroneous. It is something like cleaning the room and then again putting the dirt back into the room.

In the same manner you are trying to clear up your personality of the dross, of *avidya*, of errors, of tensions, of afflictions. But at the same time what is happening to the karmas? On one side you are clearing up the tensions and from the other side the tensions are coming in. On one side you are trying to exhaust your karmas, samskaras but from the other side the samskaras are being introduced and again you are in the same state.

It is for this reason that a yogi who practices meditation must practice Karma Yoga, must practice Bhakti Yoga and must practice Jnana Yoga also. Because it is through Karma Yoga that you stop the samskaras, you stop the effect of karma going into the deepest cores of your personality. You stop them and there is an art to do this and the art is in the Bhagavad Gita. Go through it.

Then comes the practice of Jnana. You have to understand that 'I am consciousness! The light is in me! I am not this body! I am not the senses!' This kind of understanding, right thinking should be there so that the mind does not get attached to things from time to time. Thus you try to nip the samskaras in the bud by correct thinking. This way the emotional tensions, the tensions born of karma, the tensions born of wrong

thinking should be stopped side by side with the practice of meditation.

You will find there are hundreds and thousands of people throughout the world who are practicing meditation but who are not happy because they think that meditation itself is going to help them. It does, there is no doubt about it, and it is a great thing. However, please remember that my personal opinion is this; side by side with meditation the other

methods of yoga should be practiced. You should never think that I wish to teach meditation only; that I do not discuss Vedanta, or Bhakti, or Karma Yoga. I completely agree that these things are very necessary to understand and practice but because the subject is meditation, I have limited my main discourse to meditation. However, I feel that meditation should be practiced not discussed.

Hari Om Tat Sat



1969

August

From August to September, Sri Swamiji's 2nd overseas tour included Austria, England, Northern Ireland, Denmark, France, Belgium, West Germany and Switzerland.

What follows are four lectures given by Swami Satyananda Saraswati during his second world tour in 1969.

The first was given in Paris, France, and discusses Yoga and the New Human Race, the Psychic Race. Sri Swamiji points out that during his two world tours in 1968 and 1969 he discovered that most who came to hear him were aware of consciousness or atman in themselves and were seeking for ways to awaken the psychic side of their personalities, and were only secondarily interested in the physical side of yoga. He accredits this world wide psychic awakening to the advent of the Age of Aquarius and points out that the full development of the psychic nature of humanity will be reached through natural evolution in a few million years but it can be accelerated through the appropriate methods of yoga.

The second lecture was given in Aalst, Belgium, and constitutes a general presentation of Yoga and its practices. But since this was to be his only lecture during a short visit he also introduced a simple but effective meditation, outlining the actual technique involving the usual preparatory features, then conscious breathing, identifying the passage for the psychic awareness, and addition of mantra. This was easy to remember and hence intended to allow the listeners to practice it on their own, solely based on what they heard at the lecture.

The third lecture was given in Hamburg, Germany, and concerns the Healing Power of Yoga, not just for the individual but also for society as a whole. It leads to relaxation of individual consciousness as well as the collective consciousness of humanity. He discusses three types of yoga for three types of people and introduces a meditation for one of these types, those who are living and working in the world. The meditation involves four main bases of psychic awareness during the practice, namely psychic breath, psychic path, psychic word and psychic form, all of which can be recognized as components of both Kriya Yoga and Kundalini Yoga.

The fourth lecture was given in Vienna, Austria, and introduces Yoga as a means to higher transcendental

awareness, but also as a means to greater effectiveness and satisfaction in ordinary life, stating that the practice of yoga concerns both the internal and external life of the individual. The techniques of this yoga are classified as physical, mental and spiritual and they are practised simultaneously in an integral manner. Five stages of consciousness are described which must be taken into consideration in choosing the correspondingly appropriate techniques of yoga. In closing he points out that there are fundamentally two methods for awakening inner consciousness, to become one with superconsciousness, by going in by withdrawing from the outer, through Yoga, or going in but simultaneously developing the inner outward through Tantra.



Yoga and the New Human Race: The Psychic Race

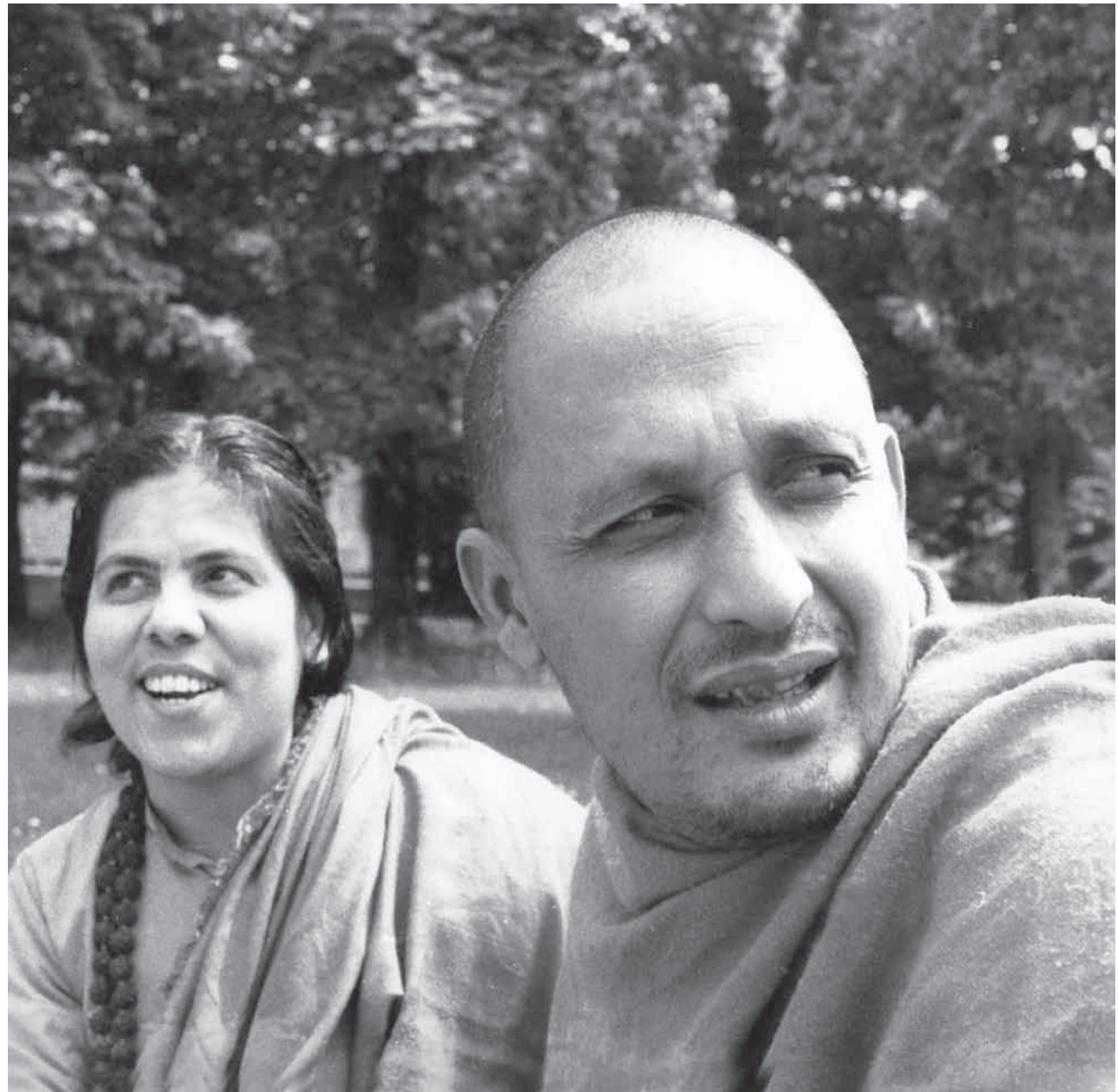
Swami Satyananda Saraswati

Paris, France, 1969

Through the practice of yoga a definite change takes place in the sphere of human consciousness. In fact one must admit that all the aspects of yoga including the yoga asanas will surely bring about a change in the inner sphere of man. It is true that by the practice of meditation, the yoga postures and also through pranayama and other methods, a definite change can be brought about in the structure of the human brain and psyche. But it does more than this.

The awareness which is a special privilege of man becomes increasingly keen and intense with the practices of yoga. Animals think but do not know that they think, maybe monkeys, cows or some higher animals do think and also plan but they do not know that they are doing it. Some of the animals have even more intelligence than man, undoubtedly they do, but they are not aware that they have it. There are thousands and thousands of species existing but unaware of their own existence. But with the appearance of human beings something new has appeared.

He not only exists, but he knows that he exists. He thinks and he knows that he thinks. He has problems



and he is aware of those problems, and this is how the human being differs from the rest of the animals. This special quality of human beings is to be known as awareness. In the phrase Sat Chid Ananda, the second word Chit refers to this awareness. If we could develop this awareness in the monkey, if we could develop this awareness in a cow, perhaps something fantastic would take place. It is the mark of man's special evolution and this awareness produces the remarkable difference between him and the other species.

If you will for the moment imagine that man became aware of himself just like somebody else is aware of him then you can go to the extent of discovering, of creating, visualizing or imagining a seer, a spectator, you may say God, who shares my awareness. This awareness is the special vehicle by which man shall complete the journey.

Atman is the witness to all that exist, past, present and future

This consciousness, this awareness is known as Atman or Self. This Atman is the seer of my existence, this Atman is the witness of all that exists in the past, the present and which is sure to come in the future. But this Atman is not aware of itself. The day that the Atman experiences itself, then that shall be the completion of your evolution. You may say, "I will become aware of myself", but it will not be possible. If you close your eyes and think : I am aware of myself, I can assure you that you will be aware of your body, you will be aware of your name, you will be aware of your background but you will not be aware of your Self! The name, form, time, space and object are not the Self. But it is through the Atman that we know that they are.

Among human beings you will find that people are not aware of this higher existence. They are only aware of their external lives and because they are connected with this outer life there is pain, there is agony and there are problems. When we talk about the psychic race, when we talk about the coming race, when we talk about the world culture, we mean a culture that shall be aware of this Atman. It is through the practices of yoga that you will become more aware of yourself and gradually you will commune with your inner nature.

For more than five thousand years of our history, mankind has suffered very much. Attempts to bring about this culture were made many times in the past but they resulted in utter failure. For some reason or the other this culture could not be restored because the people of that age could not develop their center known as *bruhmadhya*, or the third eye. People had to work with their bodies, their physical bodies, with their hands and feet and as it happened they could not develop their psychic centers which are situated in this body. For centuries people fought for prosperity, people fought for men and women. They did believe in God but they did not find their own source.

Kundalini will wake up by the passage of time

Now the whole picture is changing. The intellectual evolution is complete. With the completion of the intellectual evolution the psychic body and the psychic centers in the brain are awakening and whether you care or not, the kundalini, in general, is going to wake up in times to come. Maybe after a few hundred years people will not go to a guru to learn Kundalini Yoga, but their kundalini will wake up by the passage of time. To express it in a different way I can tell you that in this





brain there are certain centers which now have already become fused to waking consciousness and those centers in the brain which are lying dormant for past centuries are now coming to life.

You know very well that within the brain there are millions and millions of ultra-sonic and super-sonic circuits and centers. The centers of intuition, the centers of supreme understanding and all the center are situated in this our physical brain.

By the practice of Kriya Yoga, by the awakening of the Muldahara, by awakening of the Manipura chakra, by mahamudra, by bandhas, people have been trying for centuries to awaken this dormant side of the brain, this 9/10 of the brain.

When I started the practice of yoga, I found that people thought yoga had nothing to do with them and said it was absolutely useless for the man of the world; I am talking of the years 1936-1939, when people did not know that this practice could bring them something precious and valuable. Within a few years, suddenly a great change has taken place. In spite of heavy preoccupations, social and family problems, people have come to the understanding that yoga is for them.

In 1962 when a conjunction of eight planets occurred in Aquarius and many were terrified by the thought that a chaos was going to take place I was in Munger, the place that I come from now. That town was in absolute terror! Do you know why? On 15 January, 1934, when there had also been a conjunction of four planets and the sun in Aquarius, the town of Munger was brought down to ashes by a terrible earthquake so that not one house survived. 50,000 casualties occurred in half an hour and thanks to the astrologers who told the people

of Munger that the next time they were going to face the same calamity, everyone was terrified. Around the clock throughout the month, everybody left his job, everybody left his duty, everybody left his shop, and they were only praying day and night. At that time I happened to go to Munger for the first time. I was just a wandering monk. I was not speaking very much so I did not even have one friend. I was accustomed to sleeping on the roadside, like many people do even today, and I was not sure that I would have something to eat at the time of lunch; if I had a few onions that was enough for me.

On my arrival in Munger a gentleman called me and said, "Swami, what is your opinion about this day?" I told him, "The birth of a new world". That man left Munger that same afternoon. He misinterpreted me; I told him that there would be the "Birth of a new World". He thought that everything was going to be finished by that afternoon. This news spread to different people in the town. I stayed in Munger and that day passed without incidents. At about one o'clock at night when it was supposed that the deluge, the destruction was to happen, I got up and I felt now the birth of the new world is taking place. The man who had left Munger, the same day out of fear, got in touch with me the next morning, came back to Munger and asked me to build an ashram there. To tell you the truth and to be frank, I never thought of a mission, I never had any ambition. Without my wanting the ashram grew up, without my wanting the disciples started coming, without my wanting I came to the west a number of times and everything happened without my wanting it.

So you can understand that even though mankind is at the same time moving in a different world, in a





different and worldly sphere, that sooner or later a great change is going to take place in the whole world. Even if you take a vow here this evening that you are not going to practice yoga I can assure you that you can not help it. You can be sure of one thing. After a few years when you meet your friends you will say "have you got a television?" He will say yes or no. You will ask, "Have you got a car?" He will say yes or no. You will ask, "Do you practice yoga? If he says no, you will say, "what type of man is he, he does not practice yoga at all!" It has already started happening. When the great violinist Jehudi Menuhin, was recently awarded the Nehru Prize in India and was asked by the press correspondents

what the firm bases of his life were, he said, "First yoga, next music."

Finally, before I conclude, I can tell you that if you practice yoga asanas, pranayama, mediation, ajapa japa or antar mouna, a change does take place in the body undoubtedly, but more than that, a change is taking place in the deeper spheres of your life but you do not know it.

When you practice yoga, you should not accept or you should not take to the path of abstention or

rejection. It should be a path of synthesis. Yoga should unite not only two parts but many. All the great thinkers like Annie Besant, Aldous Huxley, Sri Aurobindo, have been talking about this super human race or this supra mental race. As this super human race or this supra mental race, you need not be afraid that you are going to develop horns or wings, but you will develop your consciousness to such a degree that you will become aware of the whole cosmos.

Hari Om Tat Sat



Lecture on Yoga and a Simple Meditation

Swami Satyananda Saraswati

Aalst, Belgium, 1969

The word yoga has become an international word and there is no land, there is no country and there are no people who are not intimately interested in this great science, which is known as the science of yoga. People have vague ideas about this great science and people feel that the system of yoga is not meant for those people who are interested in ordinary life but it is only for those people who want self-realization and certain religious experiences.

In this short talk it is not possible for me to explain all the great possibilities and infinite potentialities of yoga as regard to the life and evolution of man and his mind. But I will give just a glimpse of this great science which has come to the rescue of the fallen man and the breaking minds.

About 15 years ago when I started expounding yoga all over the world, I did not think that yoga would play such a vital role in the life of those people who are civilized; those who are considered normal, who are educated, who are cultured; and have every means of living and enjoyment at their disposal as the people of the western countries do.

But today the condition is such that hundreds and thousands of young boys in the Scandinavian countries, in the great lands like the United States and Australia and elsewhere are completely broken, damaged by the overuse of drugs; who are living a life with almost crippled or paralyzed brains. They are getting rejuvenated, revitalized by the practices of yoga in spite of the fact that the assistance of medical science is available to them in these parts of the world.

Not only this, but even the psychological abnormalities and the psychological problems which may be real or may be unreal; which have crept up with the advancement of civilization in the form of tensions, nervous breakdowns and neuroses may be removed by the practices and the science of yoga. In addition to this in my association with lunatic asylums, with criminals, with spoilt children, with undeveloped and retarded brains have brought this same result, that yoga can bring complete revival in the entire personality by systematic practices.

What is yoga?

What is the definition of yoga? In short, yoga is a system for the unfoldment of a greater, mightier and more powerful consciousness in man by certain physical, psychological, psychosomatic and spiritual exercises. The word *yoga* literally means union, communion, merger or much better, fusion. It should be explained that yoga means a process of communion, a process of re-integration of the lower everyday consciousness with the higher, potential and mightier consciousness in man. Even as rivers flow into and become one with the ocean in the same way this human being with his small mind, with his narrow consciousness,

with his limited awareness has been suffering very much but by the practice of yoga he tries to fuse this lower consciousness, his limited consciousness with unlimited and infinite consciousness and to become happy, peaceful and full of knowledge. Therefore, all the practices of yoga tend to develop that state of mind, and that state of body in which we are able to practice concentration, meditation, and onepointedness and complete integration with the higher potential Self.

The consciousness of man, the awareness of man is always evolving and it is evolving at a speed that is determined by the laws of nature. The evolution of my consciousness and the evolution of the consciousness of mankind in general is subjected to the laws of nature and therefore, the speed is very slow. After a few thousand years, at this rate, my consciousness will have evolved to a particular point but it is going to take thousands and thousands of years to reach that state of unfoldment of my consciousness. But by the practices of yoga the speed of evolution of consciousness can be accelerated and without waiting those thousands of years we can bring about a total change in our consciousness in this life itself.

What are the practices of yoga?

What are the practices of yoga? I will first of all try to correct a few of our limited notions and conceptions about yoga. It is thought by some people that the practice of physical exercises (asanas) and breathing exercises (pranayamas) alone constitute the whole scheme of yoga but it does not. This does not mean one should not practice the exercises, the physical postures and the breathing exercises, because they are

important. But nevertheless it must be made very clear that the system of yoga postures and the breathing is the preliminary, is the first stage in the acceptance of yoga in our lives.

At the same time the physical exercises, the so called physical exercises of Hatha Yoga, are not only for the physical body but they are more than that as I will explain now.

It has been the results of investigation of scientists that these physical postures known as Hatha Yoga and the breathing exercises known as pranayama do not only influence the physical condition but they also influence the psychosomatic, mental and vital conditions which appear in the form of psychological diseases.

The mental conditions such as restlessness, anxiety, neurosis, sleeplessness, worries and such other psychosomatic conditions, though they are psychological can be safely cured through the practices of the science of physical postures or exercises. The physical postures, asanas as they are called, influence the endocrinal glands such as the adrenal, thyroid, pancreas, etc., and by influencing those glands they not only remove the physical defects, they not only cure or correct the physical problems, they also regulate the unbalanced hormonal condition of the human brain and mind.

One surprising fact is that the suicidal complexes, which are overriding our generation today, have been tackled very well and with great success by the simple way of revitalizing the sacral gland or the muscles belonging to the sacral system, that is the Muladhara chakra. It has been seen, that at the bottom of the trunk, in the perineum there is a center. It is known as Muladhara in yoga, it is also known as the sacral

plexus and it is a very vital center which influences the whole brain. People who have a tendency to commit suicide, who are completely desperate, who are totally frustrated, instead of giving them a dose of religion or instead of processing them through the psychological treatment, if you can revitalize their sacral plexus or Muladhara, that particular attitude to life, which is a psychological attitude, can be cured. I know this to be a fact. However, I will not discuss the physical postures in detail.

Pranayama, the breathing system of yoga has been very useful in controlling the restlessness, the oscillations in the brain and this has been tested well by the scientists of today. The brain is responsible for our mental behavior and when this brain is oscillating, at that moment it produces in reaction such thoughts, such impulses which are generally destructive, which are so problematic and create difficulties in our thoughts, emotions and actions. By the practice of pranayama or the breathing system of yoga we are trying to revitalize the whole brain through a power which is known as prana or it may even be called the energy in man.

Yoga of meditation

But here I want to explain something more about the yoga of meditation. Meditation in the west is regarded as a process of contemplation of a particular idea. But, I must define meditation as a process of awareness by which we are trying to come closer to our higher Self.

In this practice of meditation one tries to acquire complete knowledge of one's mind and tries at the same time to acquire a system of training and regulating

the infinite capacities and potentialities of the mind. The way is not difficult.

Exactly, what one does in meditation is:

1. to make the body quiet,
2. bring about a state of tranquility and equilibrium in one's own pranic system,
3. expose the whole mind before oneself
4. and try to awaken the consciousness from a lower level to a higher one.

One may think that meditation is very difficult but be assured that it is not; it is the easiest possible thing that a man can ever do. But the difficulty is finding the technique which is suitable for a person and the techniques are different for everybody. Some people can concentrate on a sound and others can concentrate on a particular center in the body. Yet other can concentrate on the breath while others can concentrate on an object, internal and external. But it must be determined as to which is the practice meant for the individual according to the level of his personal evolution.

Out of hundreds and thousands of practices in meditation, I will explain theoretically a very simple practice. Maybe it is suitable for you. But there should not be the misunderstanding that this is the only practice of meditation because this is only a short introduction, so that one can start to practice.

In the beginning it is possible to take a seat on a sofa or an easy chair but later on one of the sitting postures such as padmasana or siddhasana should be taken. The period which is determined in the beginning should not be more than 10 minutes at one stretch. It means that for 10 minutes one does not move a single part of the body and the eyes are not



opened. For 10 minutes the spinal cord is kept upright and straight. Whether one sits in the cross-legged pose or whether one sits on a sofa does not make much difference in the beginning but the important thing is that the spinal cord should be straight and upright as it controls the sympathetic, parasympathetic and central nervous systems. If you practice asanas, the physical postures and pranayama, the breathing exercises, then you should practice meditation only after them, not before.

Meditation technique

When sitting this way with the eyes closed, with the spinal cord upright, straight and without tension, one should not try to concentrate or try to make an effort to concentrate. Concentration begins after a long time, not from the day when one starts. First only try to practice awareness, not concentration and there is a difference between awareness and concentration: Awareness is spontaneous and concentration involves effort.

Now first of all with closed eyes there should be nothing to do for about a minute and a half except to become aware of the whole physical frame, this physical frame which one knows so well, this physical frame in which one has been living for the last 20, 30, 40, 50 years and moving all around. This physical frame should be the object of awareness for about one and a half minutes and not more.

After this one must become aware of the stillness, of the steadiness, of the immobility of the physical body. Well at this moment many are immobile but do not know it. It is known as unconscious stillness but here one should practice conscious stillness. "I am

still and I know that I am still!" Thus one is practicing awareness of body first, then awareness of the stillness next, then the awareness of the body and the stillness together.

After this, when one has made oneself like a statue and has become aware of the position, then try to become aware of the breath, of the natural breath. One knows that one is always breathing but one is breathing unconsciously. Well in this practice, breathing remains just the same as always except it should be done consciously. The awareness that should be maintained is, "I am breathing in, I am breathing out, I am breathing in, I am breathing out". This should be the form of your awareness constantly for about one minute and a half.

This breath which I am referring to now has to be realized at different points. For instance, realize the breath in the nose, realize the breath in the throat, realize the breath in between the navel and the throat like a path ascending and descending and realize the breath from the eyebrow center straight back and forth, back and forth, a few seconds each. And then practice the breath awareness consciously in different regions of the body. I have only given four points, but there are many more.

After that a mantra, a particular word such as SoHam, Kleem, etc., should be added to the breath and then practice the same in the frontal passage, mentally, or practice SoHam mentally in the passage from the eyebrow center back. First, be aware of the breath as before and then add mantra mentally in the form of SoHam or any other sound.

For awhile practice the whole thing as it has been explained, but after that find out the center, find out

the object, find out the point of meditation and then practice at that point. Meditation may be practiced on the Muladhara chakra or the perineum or it may be practiced on Ajna chakra that is at the top of the spinal cord, or it maybe practiced on any form here within the brain. Well, these are some of the centers which I have pointed out but there are many more and which to choose has to be decided for it cannot be told because every person has a particular center which is already developed.

Do not work too much, do not create any tension but if the object comes to you spontaneously let it and if it does not come, leave it for the moment. Try it again and again. Try it for weeks, months and years and on any point of meditation which is the chosen point. If there is concentration, the energy will start; awareness of the pranic energy will start flowing throughout the body and throughout the life.

Practice this first once every day. Afterwards, say after a month, twice a day only 10 minutes with total steadiness, with or without closing the eyes and without the least tension. On certain days there may be a very good, fine meditation and on some days there may be nothing at all but that does not matter much. If the practice is continued day in and day out, your consciousness, your awareness, a different consciousness, your higher, potential consciousness will be unfolding even without your knowledge.

After this has been practiced for sometime, the realization will come that there is now a need for a higher practice. When this realization comes leave this practice and take to the higher one.

Hari Om Tat Sat

The Healing Power of Yoga

Swami Satyananda Saraswati

Hamburg, Germany 1969

Blessed spiritual friends,
Hari Om

I salute the people of this country, I greet them in the name of the people of my country. No introduction to the topic of yoga is needed since I am sure that the concept of yoga is familiar to every intellectual.

Yoga is not magic, it has nothing to do with asceticism and it is not a science that can only be practiced in a monastery. Yoga has to do with the consciousness of man, a phenomenon, which is really important to eastern as well as western philosophy.

If philosophy is an intellectual consideration of the nature of soul or of consciousness, then yoga is experience of soul or consciousness. About this great topic I want to say something today. In recent times great scientists of the east as well as the west have come to the conclusion that the practice of yoga can bring about a considerable relaxation in collective consciousness.

Before that, one had been of the opinion that yoga is an individual affair and that one had to practice it for oneself, and that yoga therefore had little to do with social evolution or even that it was of a selfish nature.

But today one thinks differently and man came to the realization that the collective consciousness must

be relaxed in order to bring about calm and peace in society. As long as the collective consciousness is not relaxed, the social, psychological, philosophical and political tensions will remain unavoidable.

The mind is the originator of all past and future problems. Peace and terror, happiness and suffering, creation and destruction, the cause of all is the human mind. But the mind in turn has its origin in the personal consciousness. It does not merely include the understanding, seeing and hearing. Rather it is the outer gate of perception. It has been proven that beyond this mind another one is hidden. That beyond this door of perception there exist many more.

When we discover the deeper springs of the mind we enter a state of calm and of complete relaxation. In today's organized society in the east and the west the invisible tensions are building and these tensions are not only of a physiological and psychological nature but also of an emotional nature. These tensions, one can call them psychosomatic, or emotional tensions, cause unrest and at the same time a complete insecurity in the behavior of the individual.

If there exists a science in the world which can bring about change in the deep foundation of the human mind, then I believe that this science can become the way to peace for man. Since yoga involves the individual mind, since yoga is concerned with the individual mind, since the purpose of yoga lies in the mind and in the consciousness of man, I believe that yoga as a science must be accepted, if one wants to solve the problem of peace. Within this frame of reference I want to speak about yoga.

The first representative of yoga was a great philosopher, a great seer, but he did not believe in God.



His name was Kapila and he expounded the philosophy of yoga, the Sankhya Philosophy. His mother was his first pupil and he gave her the whole philosophy of the mind, the philosophy of the human consciousness, the whole philosophy of knowledge, which is bound by time and space and which also, transcends the temporal and spatial.

This philosophy of yoga, of Sankhya, was practiced by thousands of people in India, until the time of the great Buddha in the sixth century B.C. Buddha himself practiced Sankhya and yoga. His philosophy was profoundly influenced by it.

But another important representative of yoga appeared. He was a contemporary of Buddha. His name was Patanjali and we will recollect his teachings today. He taught yoga with a theistic background, since he was neither an agnostic nor an atheist he did not deny God, he accepted him. He defined it as follows: Yoga is the complete mastery of the dimensions of knowledge. For him yoga was not clairvoyance, not telepathy or super-sensuous perception, even though he mentions such faculties in his book about yoga. He makes clear at the beginning that yoga is nothing more than the complete mastery of all the dimensions of individual consciousness. But what is this consciousness and what are these dimensions?

Modern psychology confirms three dimensions of mind: the conscious, the subconscious and the unconscious. In yoga there are three empirical dimensions and one transcendental dimension. The three empirical dimensions are the conscious, the subconscious and the unconscious. These are the dimensions through which one knows, through which one understands and through which one remembers,

but beyond these three there is a fourth dimension of consciousness and this is the main content of yoga. Precisely, through yoga one can develop this fourth dimension. It is called. 'super-sensuous' by Sri Aurobindo. The 'flower children' know it as the expansion of consciousness or cosmic consciousness. In each human being there exists beyond this knowledge, beyond this perception a higher faculty of knowing. This faculty must be developed by man himself and in history there have been men who have actually developed this faculty. They have been called intuitive men. They were the wise men and the yogis. They were experts in every area of life, in science, in philosophy, in religion etc. One has to remember one important point. There is a higher and unlimited level of individual consciousness, through which we can contact cosmic forces, higher reality and greater insights. This is the goal of humanity. Not only philosophers but also scientists have striven after this goal for hundreds of years.

I believe that many people are interested in Hatha Yoga, the physical aspect of yoga as known in the west. You may have seen a picture of me in the newspaper and thought that yoga consists in the practices of standing on your head. But I can say that in yoga one stands with both feet firmly on the ground. Naturally, the headstand is also important, since it brings about a complete change in the endocrinal system, the brain and the spinal cord. But that by itself does not suffice. That is a personal matter. One can do the physical exercises for oneself and I can guarantee that this can bring about a great change, not only in the body but also in the behavior. Yoga exercises are not only acrobatic feats. Rather they have a much deeper

philosophy and a deeper basis. I admit that yoga exercises are good, but there is something higher than that and that is meditation.

Meditation can bring relaxation to man

Meditation can bring relaxation to man, something which is of the utmost importance for the man of today. Everyone can meditate. The most difficult thing in life is tension and the easiest is meditation. If meditation is to succeed, one must have a specific goal in mind. It is not enough to merely close one's eyes, to sit down in the lotus posture as one sees in pictures of great yogis. The goal of meditation is the complete relaxation of the nerves. During my activity as a yoga teacher for several years, I have discovered that illness caused by nerves as, for instance, insomnia, neurosis and psychological inhibitions, can be overcome rapidly through meditation. Meditation is a mental exercise. When one meditates one does nothing for God, but one does it for oneself. Not that I do not believe in God, but that is not my topic for today. Our topic is not God but the tired mind of man, the mind full of worries that may collapse at any time, the mind that can not become calm without tranquilizers, which can destroy the body. It is precisely this mind that can be healed through meditation.

So we are not concerned with God here, but with the mind, not with religion, but with science, not with supra-mundane things but with something mundane. What is the way of yoga? I will give you a little program.

Meditation may be divided into three categories depending on the mental state of man. There are three such basic states: confused and troubled people, tense people and calm people. Before one begins one has to

be sure which category one belongs to. I believe that we here belong to the class of confused and troubled people. Our present endeavor will be limited to a theoretical discussion of this category. The method of meditation is easy.

First one sits down in the lotus posture or some other position with the spine erect and eyes close. That is very important.

Then one makes a sound which starts with a circle and becomes a point. This sound is the word 'OM'. One starts with circle O and ends with the point M. The external consciousness is symbolized by O and the internal by M. So, when you pronounce OM, you must have the feeling that the consciousness is withdrawing within.

Then follows the second phase of the meditation and in this you must remember four points :

1. The psychic breath
2. The psychic path,
3. The psychic word,
4. The psychic form.

The whole program of the meditation rests on these four points. The psychic breath comes about through conscious breathing in and breathing out. Due to this the mind withdraws itself from all externals and this is a form of relaxation. This relaxation can bring about a state of peace and calm. This meditation is especially effective for people with illnesses of the nerves. Next, we come to the psychic word. It is a concept that is already well known in this country, namely the mantra. This mantra has the power to remove the disturbed forces of consciousness. The mantra is different for every person depending on his nature and personality. These again are related to the

five elements. For example, someone who belongs to the element water has a different mantra from someone belonging to the element air. When this Mantra coincides with the breath, one notices how one attains peace and quiet. This breathing must be completely natural; one can even practice it during this lecture.

The next point is that you must find a valve for the psychic tension which is produced by meditation. The area between the navel and the throat is the passage

for the psychic tension. When you practice the mantra, the psychic word, on the psychic passage then the psychic path arises. This condition must be reached and eventually becomes the basis of healing. When you have created this path between the navel and the throat through practice, you will discover that you can direct the energy liberated by means of this to every part of the body. Different bodily ailments can be healed by means of this. That is why the development of this psychic energy is of the utmost importance.



Now the last point. There is a center which lies between the eyebrows and here an image must form itself, a form must take shape. This form comes to be when the mind has completely withdrawn itself and only then can the image develop itself. This is the new door of perception which again opens the way to complete relaxation. We are often of the opinion that sleep is relaxation. But even after ten hours of sleep one is not necessarily relaxed. Relaxation can come about only when the mind is as clear as spring water. This purified consciousness is the basis of complete relaxation. Our experiments with the mentally ill have shown that complete relaxation can be reached through deep concentration. An experiment which was performed on me has shown that in deep meditation the brain was free from so called cerebral-spinal currents. At this point I am of the opinion that meditation should be understood in relation to our daily needs. Meditation should be practiced either early in the morning or late at night. If one suffers from insomnia, one should meditate late at night. If one is restless during the day one should meditate in the early morning. If one is especially perturbed one needs a teacher who leads one through the meditation.

I have spoken to you briefly about meditation. Many people are of the opinion that meditation should only be practiced by those who have renounced the world, and that young people and materialistic people cannot and should not meditate, but should subject themselves to the usual means of psychiatry and medicine. I am of the opinion that today yoga should be understood in the above sense. I am not denying the spiritual side of yoga. There is also a religious side to yoga in which one obtains a higher consciousness through meditation. But one should not forget that

this higher meditation is impossible until the mind has somewhat come to rest.

I must emphasize at this point that those who want to reach the higher consciousness, who want to reach cosmic knowledge, must first understand if they are suited for this or not. The yoga texts teach, that only those should enter the religious path whose minds have come to rest, and therefore it is necessary, first to master the first step of meditation.

At the same time there is another form of meditation, the so called psychic sleep or yoga nidra. This brings about a complete change in the mental, psychic and psychosomatic personality of man. Someone, who goes this way, can master his mind without any trouble. Yoga is the inheritance of all mankind and none should deny it because of materialism. Yoga is a part of materialistic science. The happiness and the comfort of materialism cannot be enjoyed by the sick mind. In order to enjoy life to the full one needs the help of yoga. Those who practice yoga look at life from a different viewpoint. Yoga is a turning within oneself.

But now an important point, often it is asked if one involved in worldly life can practice yoga. The answer to this is yes. Yoga has nothing to do with world renunciation. Secondly, does yoga presuppose vegetarianism? No! Yoga does not depend on vegetarian nor non-vegetarian nutrition. Also celibacy is not a presupposition for yoga.

The definition of yoga must be modified with the times. The practice of yoga has two steps. The first involves the withdrawal of the mind and the second the expansion of the mind. With the second we need not concern ourselves here. The first, however, can be attained through the practice of meditation.

Hari Om Tat Sat

Rishi Arundhati remembers her second meeting with Sri Swamiji in Vienna and learning more about the meditative side of yoga and not just about asana practice.

Before Swamiji left Vienna, he told us he would return the next year which he did. Again he was hosted by the Austrian Indian Society and the Keyserlings who had developed a center in their home and there is where the majority of the programs took place.

This year when Swamiji was in Vienna, he taught different techniques of pratyahara such as an introduction to Antar Mouna, introduction to Ajapa Japa. Swamiji also gave a talk on yoga at the Theosophical Society Vienna.

Vasishtha and I met again privately with Swamiji and Vasishtha told him that he would be going to Belfast, Northern Ireland for a year to head a research team at Queen's University. Swamiji said that if we started yoga there he would come. We did and he did.

Hari Om Tat Sat



Yoga

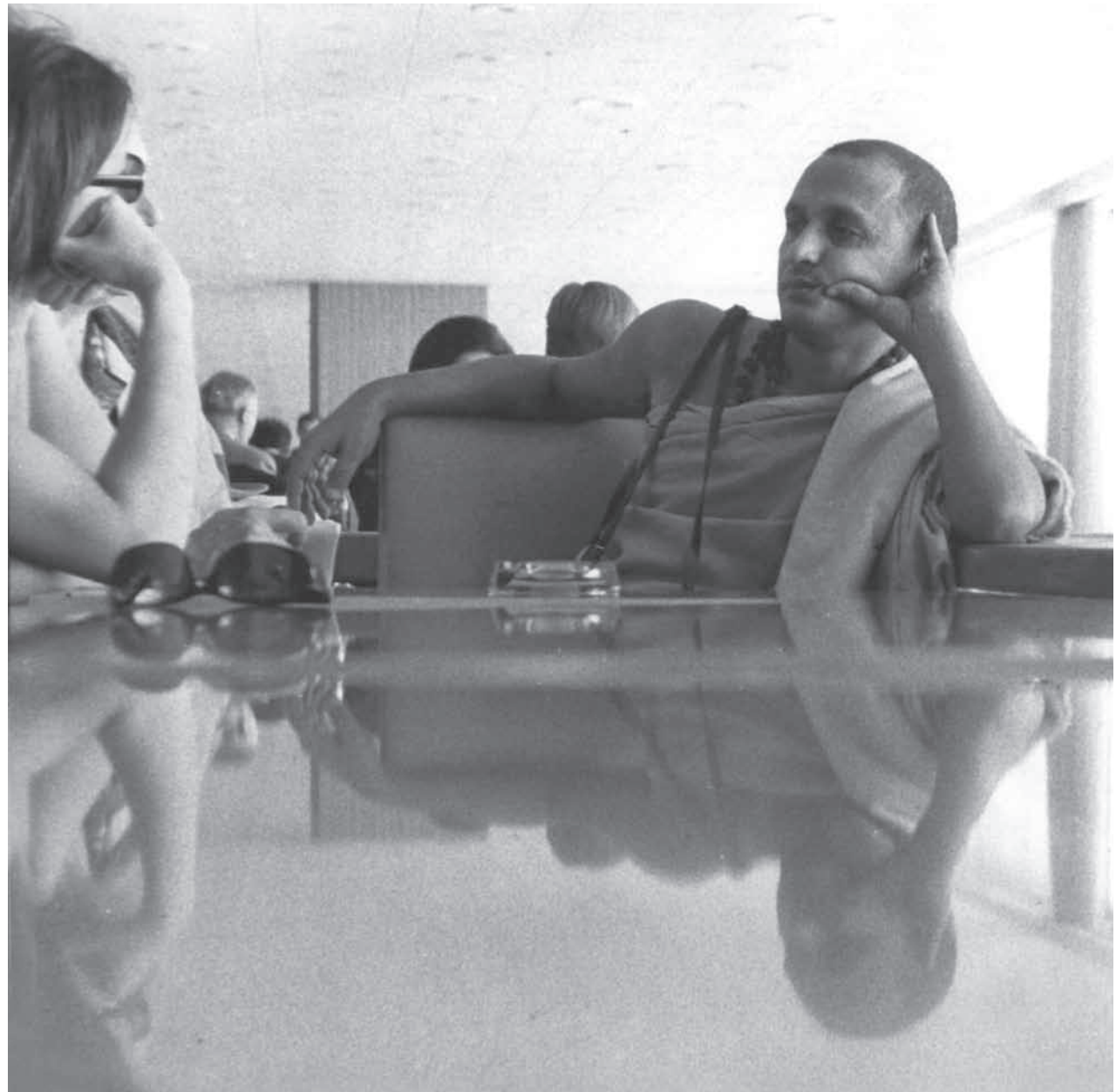
Swami Satyananda Saraswati

Vienna, Austria, 1969

Hari Om Tat Sat

Not only in this country but throughout the world the yoga movement has gained a great momentum. Institutions after institutions and teachers after teachers are springing up in great numbers. In Australia, especially in the city of Sydney, with a population of three million people, there are more than 1000 yoga studios and in the Sixth International Yoga Convention which I inaugurated on the ninth of September this year, six hundred and eighty one yoga institutions were represented. In this way the movement of yoga is going from door to door and from shore to shore.

It appears as if a great revolution, of course it is spiritual and mental, is going to take place for the good of mankind. Behind this yoga movement all over the world there is no societal power that is working. Neither the power of money nor a military power, nor the power of religious institutions, nor the power of governments is behind this movement. It is the soul force in man. It is the spiritual craving which is a search after truth and the higher values of life that has brought yoga from door to door. It is not we who are preaching yoga, but it is you who are seeking. It is not the job of preachers and it is also not a preaching of yoga teachers, but really it is the demand, it is the need of the people of the world at large.



Practically and academically yoga may mean control of mind but really it is not. Yoga also does not mean discipline in the strict sense. The purpose, the aim of yoga is to evolve the higher awareness in every individual. That awareness is in him, and that awareness is a part of his being. Maybe in years to come, in generations to come, people might develop that higher and super awareness, that higher awareness, by which we know everything about ourselves. By means of that awareness by which we can know the nucleus and the center of our personality is only possible through yoga. Ordinary life is external. External life is in the senses. External life is in the objects of the world. It is empirical and it is not transcendental. It is mental, it is emotional, it is intellectual, it is physical and it is sensual. This external world is well known to us. But there is an internal world and that internal world is not a useless world. It has nothing to do with occultism. It has nothing to do with mysticism and it has nothing to do with some dark land or dimension. That inner world is a state, that inner world is a dimension of your personality and nothing different from it. This transcendental awareness is complete in itself. It includes the outer life; it does not exclude the outer life.

When one has that inner dimension of life, one can feel the outer world with greater perfection, with greater efficiency, and of course, with greater satisfaction and control. This is the purpose of yoga. The aim of yoga, let me make it clear to all of you, is not to make a man renounce life but to make man experience life from a higher viewpoint. Or rather, when you view a particular picture from a distance, you do not understand it; you know that there is a picture but what the picture is like you do not know. In order to have a clearer perception

of the picture you have to get nearer to it. The distance between me and myself is so great that the influence of life on myself is not at all clear to myself. There are hundreds and thousands of emotions that are passing through our life, psychologically speaking, of which we are not aware.

What happens in the absence of awareness? We have worries and tensions. Diabetes, nervous breakdown, high blood pressure, thrombosis, cancer and whatever new diseases our medical men discover. All these are consequences of our ignorance of our own selves, because we do not know ourselves. Now, in order to know your own self, it is important that you get nearer to yourself; and to get nearer to yourself you need yoga.

Yoga, therefore, does not teach renunciation of life, it teaches an intuitive realization of life through, perception, interiorization, and acceptance of life. Yoga has nothing to do with miraculous powers. Those of you who have this view of yoga may take offense and not like it, but man wants to believe in miracles, it is his nature, but miracles are not a science and yoga has nothing to do with them. At the same time, people feel that due to yoga the brain becomes upset and abnormal. You exclude everything that life gives you. You have nothing to do with the family, nothing to do with children, and you are extricating yourself from all normal activities of life. No! The ultimate purpose of yoga is not this. All the practices that are taught in yoga are taught with a spirit of dedication to physical and mental hygiene. That is all. You must have heard about sanitation in the maintenance of a healthy environment in a city. In the same way we also need physical and mental sanitation. When we talk about

physical sanitation or physical hygiene we use not only the asanas and pranayama, but we mean the practices of Hatha Yoga also. But when we talk about mental hygiene we mean a constant, unceasing and unbroken practice of meditation, Dhyana Yoga, as it is known.

Of course I believe in God, you may also believe in God, and we are not denying God. But the purpose of meditation is not to find God, but the purpose of meditation is to find the man in life. I understand the word man, and it is too difficult in this assembly to talk about God of whom I know little, but I can talk about man because I have knowledge about him. By the practice of dhyana, by the practice of meditation it becomes possible to come closer to your self. The barrier between me and the external becomes much weaker. So much so, that in meditation you arrive at a time where you feel, "I am I." and that is known as the knowledge of Self.

So the purpose of yoga is to develop a higher awareness in man, a finer awareness in man, a nobler and dignified awareness in man, and it includes non-violence, it includes purity of intension, it includes proper integration in your social life and in your society, etc. This higher awareness is not present in us now, because we are passing through a phase which is too dense with conflict and confusion.

Now, how do we practice yoga? It is very simple to say that yoga develops higher awareness and if may be of interest to you that the opposite of yoga is sensualism. There are two ways in life. Through one way you develop your awareness and if you go the other way there is the prospect of extinction and bereavement altogether. Just as we have children that are called mentally retarded, there are people

in this world who are spiritually retarded. There is a process of spiritual evolution and there is a process of spiritual retardation. One is evolutionary and the other is devolutionary. When you practice meditation, the higher consciousness unfolds itself and intuition is accelerated, but if you go the other way the evolution is inhibited; and then there is a process of spiritual retardation. When there is spiritual evolution there is skill, there is confidence, there is nobility, and there is respect for yourself. But when there is spiritual retardation there are worries and anxieties and all kinds of confusions and psychological problems as well. That is what is happening in our society today, both in the east and in the west. The east has perfected the science of inner life, and the west has perfected the science of outer life, the technology. Neither the inner life nor the outer life is perfect. There has to be harmony between the two. The outer life and the inner life must go together, and then the purpose of yoga will be fulfilled, because yoga provides a basis for this unification.

So when you practice yoga, the first important thing to do is to have everything to do with the external life. There are many people especially in the west but in the east also that when they practice yoga they want to have nothing to do with the world and if one ask them if they are satisfied with their job, their duty, their parents, their family, their children, they will say no. That is the wrong approach. The moment you start practicing yoga and life has no value for you then you are practicing the wrong kind of yoga. But if you are practicing the right kind of yoga life becomes more powerful, life becomes more interesting, and life becomes surer. This means

your yoga is going the right way. If you practice yoga exercises and you get hungrier it means you are doing it right. If you are practicing yoga exercises and there is apathy and there is no hunger then there is something wrong with your yoga or there is something wrong with your execution of it.

If you are practicing meditation it is true that you will become aware of yourself, but the moment you come out of meditation and you are not aware of your duties and your obligations, there is something wrong with your meditation. That is happening in most of the countries in the east and that is why they are lacking so many things that are external. According to yoga, life is internal and external both. The internal life is denoted by the word *purusha*, the higher spirit, the underlying consciousness in man; the center and nucleus of his personality and they call it *purusha*. The outer life, the external life is symbolized by the term *prakriti*, that is matter. All that can be energized, all that can be experienced by the senses and the mind, and the intellect, and the heart, and the emotions that is the outer world. So, the combination, the perfect balance between the inner life and the outer life has to be fought for. Religions have failed in this, and so yoga is needed for this. So yoga is coming into the forefront. Practicing only on the inner life and practicing only on the outer life is not the purpose of yoga. So the first thing when you practice yoga is to take external life as something very real, tangible and true, and not as something mythological, unreal and untrue as many philosophers have conceived it.

Life for a yogi is not a dream. Life for a yogi is not a myth. Life for a yogi is not unreal. Life for a yogi is not an illusion, it is absolute. For him the body is real. For

him the pineal gland or the pituitary, the hormones, or the endocrinal secretions are absolutely real. He can not deny it. Because when I am practicing yoga I have to accept all that is taking place in my body. I cannot deny it. At the same time I must understand the processes of consciousness, on the levels of the conscious, subconscious and unconscious. I have to appeal to it but I have to accept the flow of emotions, hatred, greed, love, the unconscious sources which I do not see, which I do not know. But I know them through concentration. So when you practice yoga you can investigate your bodily processes as well.

When you practice yoga you have to take three things into consideration, the physical life, the mental life and the spiritual life. You have to develop the physical life, the mental life and the spiritual life side by side. You cannot say I will practice Hatha Yoga for ten years, and then I will practice meditation for twelve years and then I will go on to samadhi after twelve years. You have to practice all these things side by side.

So the entire range of yoga, all the techniques of yoga should be understood and classified under the physical, mental and spiritual categories. By the word physical I mean the physical body: the nerves, sympathetic, parasympathetic, central, autonomous, peripheral nervous systems. I also mean the muscles, the endocrine and exocrine glands. I mean the systems such as the respiratory, circulatory, and digestive and so on. When I talk about mental yoga or the mental techniques of yoga, I do not only mean the conscious processes of thinking, but I mean all those processes which have been investigated by the great psychologists and are still being investigated; psychological, as well as, para-psychological. All those state of consciousness,

all those states of subtler consciousness which are not materialized in the body which are so deep, but we experience them in the form of thought, we experience them in the form of dream, and we experience them in the form of visions, and we do not experience most of them at all. There are techniques of yoga which can bring you face to face with your total mental life. I use the word total. There are techniques of yoga which can bring you through the totality of mental life.

Then comes the spirit, the spiritual yoga. The spiritual yoga is the highest form of yoga and it should be practiced with a true master not alone, by yourself. Because the spirit of man, I do not know if I could say it is not a point, and it is not just a purpose, it is everything that a man is. It is difficult for the person himself to be able to perceive or experience that highest spirit in him. It is with the help of the true master, guru as we call him, that one will have a glimpse of that higher spiritual life. So when you want to know what the techniques of yoga are and how do we practice them, my advice to all the aspirant is that they should do everything together.

Now, talking about the physical side of yoga, I think we have a lot of teachers here who are catering to the needs of the people. But I have to add only one thing. The asanas, the exercises, the pranayamas, the breathing exercises, mudras and the bandhas, and the systems of purifications of Hatha Yoga, they are not just exercises. For instance, *sarvangasana*, in which you lie down and put the legs up, shoulder stand as you call it, it is not just an exercise. It is a method of manipulating the thyroid gland which controls most of our emotions. It does not matter if you stay in *sarvangasana* for five minutes, and I do not disagree with those people who teach *sarvangasana*, I also teach it, if you make sidewise



movements to the left and the right, it is perfectly alright, and that is exercise. But *sarvangasana* is not an exercise, it is a posture. The word *asana* does not mean exercise, it means posture. If you are maintaining a particular position of the body that is *asana*, it is not movement. So *sarvangasana*, the shoulder stand pose, is a posture, it is not an exercise. The purpose is to bring about an awakening in the thyroid system.

What is headstand for? Well, scientifically speaking, the headstand pose brings about a state of activity in the posterior pituitary. This is the conclusion of a team of scientists who have been working on this, and we know that the posterior pituitary secretes hormones that control your

masculine and feminine life, that control your urges and emotions and sexual impulses in the body, and menopause, etc. Now, that is established by the practice of *asanas*. This is only to give you an example and to make it clear that the *asanas* are not exercises. They are postures which you assume and maintain in order to bring about awakening in those dormant centers of the body which are known as glands.

Pranayama is not breathing exercises as it is translated in English. I do not know how you translate it in German, but it is not breathing exercises. Pranayama means to increase the dimensions and the scope of the vitality in man. Prana does not mean the breath, *prana*

means vitality. But this pranayama should be done with the help of the breath. Without the breath pranayama cannot be done. Now, during this period, the scope, the dimension of the vitality by the breathing exercise, is increased. Prana is the bodily energy. It is the power by which you are able to think, you are able to feel. It is the super power in man and that is known as *prana shakti*, the energy of prana, the vitality. The practices of Hatha Yoga about which I will say little about now, are the practices of purification, and as a very humble student of medical science I can tell you that the nervous imbalance can be completely cured just by the practices of Hatha Yoga, because all the practices of Hatha Yoga are intended to bring about a harmony between the sympathetic and the parasympathetic nervous systems.

I am sure you have heard the word Hatha Yoga before as denoting the physical exercises, that is not so. If I sit in the asanas it is not Hatha Yoga. Hatha Yoga is a system which influences two systems in the body, Ha and tha. Ha represents the solar or sympathetic nervous system and tha represent represents the lunar or parasympathetic nervous system, and when the sympathetic nervous system and the parasympathetic nervous system work in perfect harmony there is peace of mind and there is absolute energy in man. There is bliss and there is great serenity and tranquility. But the moment there is nervous imbalance between these two there occur nervous breakdowns. The purpose of Hatha Yoga therefore, is to bring about a perfect harmony between these two nadis, between these two systems, the lunar system and the solar system. This is accomplished by means of the six systems

of Hatha Yoga. That is all I want to say about this subject matter at the moment.

Coming to meditation, it is very important. I know that you are aware of meditation which simply means, concentrate the mind, think of one thing. But you have to train the mind according to its achievements, accomplishments and evolution. Mind or consciousness of man has five stages:

The first is the balanced state of consciousness.

The second is the oscillating state of consciousness.

The third is the dissipated state of consciousness.

The fourth state is the one-pointed state of consciousness and

The fifth is the controlled state of consciousness.

You will have to understand and analyze whether you belong to the first or the second, or the third, or the fourth or the fifth. If your consciousness belongs to the first category, the technique will be according to that category. If your consciousness belongs to the second category then the techniques of yoga will be different and likewise for the third, fourth and fifth.

To give you an example, if the mind is completely broken, say that it is the mind of a business man, who has millions of dollars worth of property and business and industry and something happens and he loses it all. Now, ask him to meditate. It is impossible for him, and if he does it there will be a great deal of damage to his brain. I think that you might know about electro-physiology. In electro-physiology the current of consciousness works on an intermediate plane. There is the external and the internal, but there is also an intermediate plane where the consciousness gets stuck, it does not move and it goes thuck, thuck, thuck, etc. That is the state that has to be eliminated through

yoga. I am talking to you in terms of time so that you people can understand it better. It happens in our life, it may be happening also to most of you.

If there is dissipation, if there is some great event in life, some great accident in life, it will be impossible for your physiological condition to attain that intermediate point, and this has been demonstrated experimentally already.

If your consciousness can stay in the intermediate point, for one minute, it is called *dharana* or visualization in yoga. If you can stay for three minutes it is called meditation or *dhyana*. If it can stay for five minutes in that intermediate plane, it is called *samadhi* or cosmic consciousness. That particular state has to be achieved, but when the mind is completely dissipated it cannot stay at that one point. The physiological condition, the psychological condition, and the deeper condition of the brain are completely dispersed. In that condition, what is to be done? If there is a person here, who can just close his eyes and immediately go inside, there is no use teaching him things which will make him introvert.

So according to the Yoga Shastras, according to the science of yoga, human consciousness works, broadly speaking, roughly speaking, on five different levels. Therefore, all the techniques of meditation, concentration and onepointedness should be classified according to the evolutionary differences. If the consciousness is balanced, it has not developed or it is retarded, what yoga are you going to teach, what meditation are you going to teach? Please remember that the practices of meditation do not have one independent effect on the mind and the brain and the body. Broadly speaking there are different

meditations but all of them have two effects. There are some meditations that bring about acceleration in consciousness and there are other meditations that bring about deceleration or depression in the consciousness.

Now it depends on your necessities. Do you need depression or do you need acceleration? Supposing your mind does not work well, you are lethargic or *tamasic* as we call it. Now if I give you a meditation which causes more depression or deceleration, you will have no ability to think at all. Maybe if you are a very intense person, full of inspiration, the intellect jumping like a monkey, and always kicking like a horse, and hissing like a snake, no rest and I teach you meditation that will make you more excited there will be even more over-excitement. So the techniques of yoga are devised according to the evolutionary status of your consciousness. You cannot give one and the same meditation to everyone. The preparatory techniques of meditation which are called *pratyahara* are mostly applicable to all.

Let me give you another simple example. There is a practice called *antar mouna*, inner silence, or the technique of awakening the witness in man. It is a very simple technique. Even if you have hundreds and thousands of problems in your life, even if you cannot concentrate your mind even for a split second, it does not matter, you can practice *antar mouna*. If I ask you to lie down and concentrate on zero or Om, you will say that it is impossible for you because you are aware of the motor car, you are aware of the telephone ringing and at the same time you are aware that you will have to do some particular job tomorrow. Now, is

it possible for such a man to develop a higher, a deeper and a singular state of consciousness? According to the practice of *antar mouna*, according to the practice of inner silence, it is possible. Even if you belong to the hopeless category, still there is a hope. You can bring about a state of tranquility, serenity in your mind, even though you cannot control your mind.

Coming to another point, all the practices of awakening the inner life in man consist basically of two methods. One is becoming one with supreme consciousness, forgetting everything that is outside. You must have seen Lord Buddha sitting in the lotus pose. That is one way. There is another way which most people have not heard about, and I will tell you about it tonight. The first way is the way of yoga and the second is the way of Tantra. One is the practice of going in, and the other is the practice of not going in but developing the inner outwards. One is the practice of ascending and the other is the practice of descending.

In the first, you close your eyes; you withdraw your mind, forget the external world and forget everything. Sit down for half an hour, calm and quiet, then come out and face the world. Some people are suited to this way.

The other way involves no concentration, no meditation, not control of the mind, but there is some practice to be done. With this practice the psychic centers in the body have got to be awakened, and when those centers in the body are awakened you develop a state of consciousness so that you live in the world, work in the world, you face the world, the difficulties, the problems, and at the same time you are at a higher level. These are the two methods, eternally known as the systems of yoga and Tantra, and the first one is

known all over the world. But as far as I am concerned I can assure you that the second one is the easiest, easier in the sense that it is natural to life. It is so natural to us. Maybe if one of your psychic centers gets awakened, what will happen? You will see your father as father, your mother as mother, father and daughter, husband and wife as such, your office, job, money, car, television, everything, and nothing will vanish. But the depth of awareness will change.

You will be able to be conscious of this world from a different angle. This is a very important yoga, and the practices of this yoga are not well known, because of all you, including myself, have been believing for many years, that you can only go there by closing your eyes, and it is true. It is true you can commune with your inner self by closing your eyes, by going in. But is there no other way? Because we have time, it is good that there is another technique of yoga that is known as Tantra. Tantra is yoga, because it accomplishes two things. First, it expresses the consciousness, and second it liberates the consciousness. It is possible for everybody, belonging to any status in life, belonging to any religious denomination. Even if you do not believe in God, or belong to any strata of ethics and morality, it is possible to develop something peculiar in man, something unseen and imperceptible in man, that higher experience. But I want to tell you that this higher experience should be developed as a part of life, not away from life. So the aim of yoga is to develop the higher consciousness in man, and the techniques applied for this purpose should be in accord with your mental conditions and they either belong to yoga or Tantra. Find out which is appropriate for you.

Hari Om Tat Sat

1970

May

Sri Swamiji commenced his 3rd overseas tour, visiting Ireland, presiding over the 7th International Yoga Convention in Paris arranged by Swami Devatmananda.

September

Sri Swamiji's 4th overseas trip commenced. It included England, Northern Ireland, Denmark, France, Belgium, West Germany, Switzerland and Austria.

What follows is a series of lectures given by Swami Satyananda Saraswati during his third overseas tour in 1970.

The first series consisting of eight lectures was given at the 7th International Yoga Convention in Paris, France, in May of 1970. Four of the lectures are immediately preceded by introductions given by Rishi Vasishtha at Sri Swamiji's request.

The first lecture is on Techniques of Tantra and emphasizes the fact that most forms of yoga are not offshoots of the Sankhya philosophy but are offshoots of Tantra and he goes on to sketch the differences between the Dhyana Yoga Path and the Tantra Yoga Path. The next five lectures cover Kundalini Yoga, Kriya Yoga, Swara Yoga and Laya Yoga, the last two of which Sri Swamiji introduced to the West for the first time. The first lecture is an overall introduction to Kundalini Yoga based on a classical understanding, and it clearly delineates all aspects of Kundalini Yoga as well as preparations necessary for successful practice of this yoga.

The second lecture on Kundalini Yoga is brief and discusses Kundalini Yoga from the standpoint of its physiological that is mainly neurological and endocrinal, basis and clears up many misunderstandings about this type of yoga prevalent among yoga savants of the day.

The remaining two lectures are an Introduction to the Upanishads and an account of the teachings of the Katha Upanishad.

The second series of two lectures were given in Belfast, Northern Ireland, at Queen's University Belfast where Rishi Vasishtha was obtaining a Ph.D. in Computer Science at the time. Also included is a short introduction to the newly established Belfast Yoga Centre by the Chairman of the Board of the centre, David Heminsley, and a second short statement by Rishi Vasishtha about the need for maintaining an active yoga centre after Rishis Arundhati and Vasishtha returned to Vienna to establish the Vienna Satyananda Ashram of Tantra. The first lecture is preceded by an introduction of Sri Swamiji and his particular scientific approach to yoga by Rishi Vasishtha, which emphasizes the fact that Sri Swamiji welcomes yoga aspirants who are scientifically trained university graduates because he is trying to understand the efficacy of classical forms of tantric yoga on a sound scientific basis and relating this to the teachings of Tantra which are highly symbolical representations of ancient Indian science.

The first lecture in this second series is on Yoga: the Science of Self Awakening in which he outlines the physiological basis of Kundalini Yoga, and explains that spontaneous meditation is the apex of Kriya Yoga, and goes on to present Yoga Nidra as another means for attaining relaxation and self awakening.

The second lecture is a very informative and self-contained presentation of the Art and Practice of Meditation. Starting from a description of the symptoms of Dhyana, which are firstly, freedom from associations and secondly, constancy of the awareness of the object of meditation. He discusses concrete and abstract objects of meditation, emphasizing that meditation starts with asanas, that is, proper practice of asanas involves dhyana also, closing with the suggestion of a variety of objects of meditation for beginners.

The next three series of lectures was given by Swami Satyananda Saraswati during his fourth overseas tour in 1970.

The first two lectures were given in Copenhagen, Denmark, and are concerned with Kriya Yoga and Tantra, respectively. The lecture on Kriya Yoga gives no practical details but explains this form of yoga in a simple presentation. He does however give details of preparation needed for the practice of Kriya Yoga such as the development of breath awareness, the discovery of the psychic passages, proficiency in mudras and bandhas, as well as the practice of Ajapa Japa. At the end of his talk he has the audience practice mulabandha and its relaxation 50 times, and closes by stressing that the actual Kriya Yoga should be learned from a master to be effective.

The second lecture on Tantra starts with a long list of yogas to emerge from Tantra, that is, Kriya Yoga, Hatha Yoga, Pranayama, Mantra Yoga, Ajapa Japa, Kundalini Yoga, Nada Yoga, Tratak, Yoga Nidra and Antar Mouna. These practices are divided according to the gunas. The symbolism used in Tantra is indicative of the planes of human consciousness and Mantra Yoga is used to illustrate this.

The third lecture was given in Aalst, Belgium, and concerns Yoga in general, but also involves a deep discussion of the basic differences amongst sadhakas requiring different sadhanas. Their five-fold classification is into those with dull consciousness, broken consciousness, oscillating consciousness, one-pointed consciousness and controlled consciousness. He also gives a short characterization of Hatha Yoga, Antar Mouna and Ajapa Japa according to this classification.

The last two lectures were given in Basle, Switzerland, and concern Tantra and Kundalini Yoga.

The first lecture was given at the Swiss India Society and emphasized the fact that Tantra was practiced world wide for thousands of years but the science was misunderstood in the past until now, in the age of Aquarius, when its time has come again. The science of Tantra teaches not to renounce the world but to experience it fully and completely, and Sri Swamiji gives a short characterization of its philosophy and practices. Among the latter he stressed the supremacy of Mantra Yoga and suggests the practice of Mantra Japa and Yoga Nidra as preparation for more advanced tantric forms of yoga. Finally, he clears up some misunderstandings about Tantra prevalent at the time.

The second lecture is a short but clear exposition of Kundalini Yoga and exhorts the Swiss aspirants to focus on Mantra and Music for bringing about awakening of consciousness since they are mild methods, and he discourages them from more explosive techniques until they have access to an experienced teacher at hand.

Meeting with a Paramahansa

Rishi Arundhati

Here Rishi Arundhati recalls vividly the day that she and Vasishtha officially became disciples of Sri Swamiji and other memories of lessons learned.

Several months after we arrived in Belfast we had written to Swamiji asking if there was someone we could invite to give a weekend program. He suggested that Swami Atmananda whom he had sent to Paris to learn French would be available to come. So she visited Belfast several times and eventually took over the activities when we returned to Vienna. We had told her that we wanted to become disciples of Sri Swamiji if he would accept us. She wrote to him and he sent the message that we were to meet him in Paris in May.

When Vasishtha and I arrived at the Sivanand ashrama Paris, Sri Swamiji was already giving a talk, a sort of satsang so we took a place at the back of the room. When the program was over we waited and then went to Swamiji and did our pranams at his feet. Vasishtha said to Swamiji, "Swamiji, we have decided we would like to become your disciples if you will accept us." Swamiji slapped Vasishtha on the head and said, "It is about time." Later he called us to his room and we discussed the up and coming program in Belfast and he gave us guidance for the starting of the Belfast Satyananda Yoga Center.

We were quite a few days with Swamiji in Paris, staying with many other swamis at the Sivanandashrama Paris as guests of Swami Devatmananda. One day I decided I would keep mouna. It was the most difficult thing I had tried to

do because everyone wanted to talk to me that day, and I kept motioning that I was keeping silence. Well Sri Swamiji happened on me as well and asked me a question. So I smiled and said Swamiji I have been trying to practice mouna all day but everyone keeps talking to me. Well you guessed it, I got my fourth lesson from Sri Swamiji. His only remark was, "Arundhati, mouna doesn't mean not talking." Of course I knew what he had not said.

Sri Swamiji gave several public lectures as well as the intimate talks, satsangs and meditations that he gave in the ashram. After we arrived, he had Vasishtha to give a brief talk and introduction to his public lectures. I remember going from the ashram to one of the public lectures. I do not remember the name of the building or hall where Swamiji was speaking that evening but I just remember it was in view of the Moulin Rouge a famous Paris spot. Swamiji had gone with Swami Devatmananda in the car and many of us visiting swamis had to take the underground. It was a rush to the underground, then a change to another line, then from our station almost running following the men with their long legs rushing to get to the hall before Swamiji's lecture started because Vasishtha was to give an introduction. When we came into the building Swamiji was standing at the top of the steps waiting for us. When I reached where he was standing I was panting from having to move so fast to keep up with the others. Well I got lesson number five. Swamiji looked at me and said, "Arundhati, hold your breath." I did it without hesitation. When I breathed again the breath was completely normal.

What I was beginning to learn was that the more I hung around Swamiji, the more I learned. Of course the amount of time I had with him now was nothing compared to the first time we met in Vienna when I had spent many days with him at the studio and in his classes. To bad I did not know then what was possible for me.

Hari Om Tat Sat

Introduction to Lecture on the Techniques of Tantrism

Rishi Vasishthananda Saraswati

Paris, France, May 18, 1970

Blessed spiritual friends,

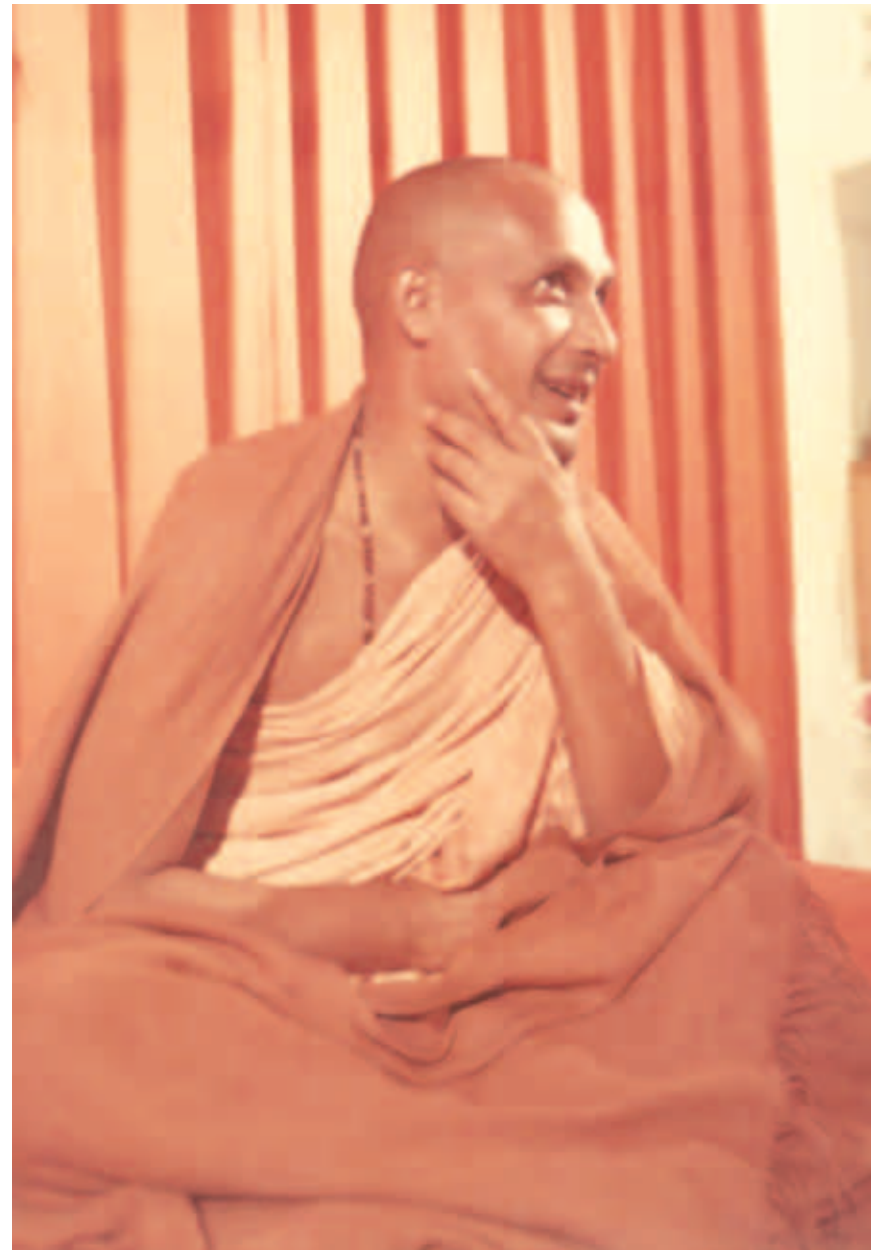
I am a scientist, and as a scientist I have learned much about western ways of looking at the world, of conquering the world outside ourselves, of flying to the moon, building rockets, building brains for the rockets that fly to the moon, and at the same time I have always been very interested in the inner life, and the methods of yoga.

I think that you are very fortunate to have Paramahansa Satyananda amongst you tonight, because, speaking from experience, I have spent many years reading tantra shastra, tantric texts, and yoga books, and I have tried to practice yoga from books for the last eighteen years, and I have wasted most of those years trying to practice from books. Now, tantra shastra is,

in my opinion, the scientific presentation of yoga discipline within a total framework of a philosophy of Reality, from the very highest consciousness to the consciousness we have in our day to day life. But these tantra shastras were written very early, a long time ago, when scientific knowledge had not developed very far, and therefore they used a symbolism which is very difficult for us to understand. They used a symbolism which is almost inaccessible to modern western mind, and there seems to be no equivalent in the West, there seems to be no way to talk or think about the whole of Reality in relation to man's spiritual discipline in the West. So we have a dilemma. We have a very scientific system of understanding the entire environment in which we live, and of our entire makeup, and we have our scientific knowledge about this same world, but we have no method of relating our own personal evolution to this picture of reality which science gives us.

So we are fortunate to have among us, as a teacher of the practical way, but also a teacher who can illumine the symbols which the ancient rishis expressed in these Tantra Shastras, to explain to us the world of consciousness, of Reality, into which our consciousness will expand through the practices of yoga, into which our evolution will make us grow, by growing within by proceeding without.

Hari Om Tat Sat



Techniques of Tantra

Swami Satyananda Saraswati

Paris, France, May 18, 1970

Blessed spiritual Seekers,
Hari Om Tat Sat

This evening I have a very interesting and also an exciting topic for all of you. The word Tantra need not be introduced in any part of the world because everybody has heard about this important and great topic. But still the time has come in the east, as well as, the west for us to understand the whole system of Tantra in order to benefit ourselves spiritually. When yoga has become so prominent and so popular all over the world, it should be told that the entire scheme and the entire plan of yoga is an offshoot of Tantra.

I have gone through a number of books published in the east, as well as, in the west, which state that yoga is an offshoot of the Sankhya system of philosophy. But there is not one book which tells you that yoga is not an offshoot of Sankhya and that it is an offshoot of Tantra. Whether it is the practice of Hatha Yoga, or it is the practice of asanas and pranayama, or it is a practice of yoga nidra, the psychic sleep, or the different practices of introversion or pratyahara, there is not one reference to these in the Sankhya system, but there are hundreds of references to them in the Tantric system.

Ask your yoga teacher that if the yoga system is an offshoot of Sankhya, in which texts of Sankhya you have references to asanas, in which text book of Sankhya you have references to pranayama, even just one word of reference, and I am sure that he is going to blink. Also, you may ask your yoga teacher in which Sankhya text you have a reference to neti, dhauti, basti, kapalbhati, trataka, nauli, the six systems of Hatha Yoga. I do not think that he will be able to give one reference from the Sankhya system. But if you go through the texts of Tantra you will come across clear and absolute references to eighty four asanas, the pranayamas, the psychic sleep, relaxation of the physical body, the psychic body, and the emotional body in clear cut terms and there will be no doubt in your mind.

What is this system of Kriya Yoga, the much talked about system of Kriya Yoga, a reference to which you have in some of the current books? Where does this Kriya Yoga come from and where do you find references to Kriya Yoga? Do you get them in Sankhya philosophy? If you go through the texts of Tantra, the practices that are taught in Kriya Yoga are mentioned in different texts of Tantra. You talk about mantras, and you go to your gurus, well you come to me also, and you are given your mantra according to your zodiac sign, according to your ascending sign, according to the element, quality, etc. Where does this philosophy of mantra come from? Is it from Sankhya or is it from Tantra?

Some of you may be practicing the mantra Om, and others may have the mantra, Aim, and many other mantras which I will not mention now. What is the source of this Mantra Shastra? What is the source of this system of mantra? Where do we get this science of mantra? Is it from the Sankhya philosophy of

Kapila, or is it from the Tantric system of the rishis? When you sit down together, you talk about the spiritual consciousness; you always talk about psychic consciousness. You are talking about the different planes, or the *lokas*, or the mental powers, or the *siddhis*, or the mental perceptions, or the psychic powers. Where do you find reference to those, in Sankhya or in Tantra?

Now you have to rethink these things from this evening. The purpose of Tantra is to develop, expand and liberate the individual consciousness of man from the fold of prakriti or nature, and this is the ultimate and fundamental principle in Tantra Shastras. The word Tantra is a Sanskrit word and it is composed of two ideas, expansion and liberation, both taken together form the entire structure of the Tantric system. The individual has within him two forces in constant interaction and their existence is absolutely eternal. These two forces exist together and they appear to be inseparable, and it is not possible to know them separately unless a particular system of yoga is accepted. These two forces are Shiva and Shakti, and in yogic terminology they are *purusha* and *prakriti*. You may call them consciousness and nature or matter or force.

Every individual existing in this world is composed of two eternal elements, awareness and matter. These two eternal elements co-exist. When the awareness is in association with matter or nature then it is bound, and it is completely captivated. In religious language they call it bondage, and this constant companionship, this constant integration of purusha and prakriti, or Shiva and Shakti, together is the cause of creation. By certain practices, which you may call yoga or you may call them Tantra, and I prefer to call them Tantric

practices, you are going to liberate purusha from prakriti, and prakriti from purusha, and expand one of them. Either you expand your consciousness or you expand the realm of prakriti or the realm of nature.

By means of different practices of Tantra, about which I will give you a brief account, we try to isolate individual awareness from the material awareness. When the spiritual awareness, or the individual awareness, is isolated from the association with the material nature, then it becomes free, and then it becomes powerful. It expresses knowledge, wisdom and light, and that is the super consciousness. Or you may practice in a different way. You try to isolate the Shakti from Shiva or purusha, and try to develop the Shakti aspect or the force aspect. Therefore, the whole system of Tantra is divided into two groups. One is known as Tantra proper and the other is known as yoga. He who is trying to develop the spiritual awareness and ignores the material awareness, the sensual awareness or the realms of awareness is known as a yogi, and he attains *samadhi*, that is total communion with purusha, the higher self. By the path of meditation, by the path of Dhyana Yoga, or any path of bhakti or mantra, or kriya, he tries to be in constant awareness of the Self. He ignores the different manifestations of prakriti, such as visions, siddhis, angels, manifestations of different stages of consciousness, he is only aware of his personal self, his higher Self, his divine Self, whatever you may call it, and all the different stages of meditation until he transcends the realm of prakriti and communes with the higher self. This is the path of yoga.

But then there is another school, and this is really the orthodox Tantric school. They are not at all interested in the development of spiritual awareness. They try to

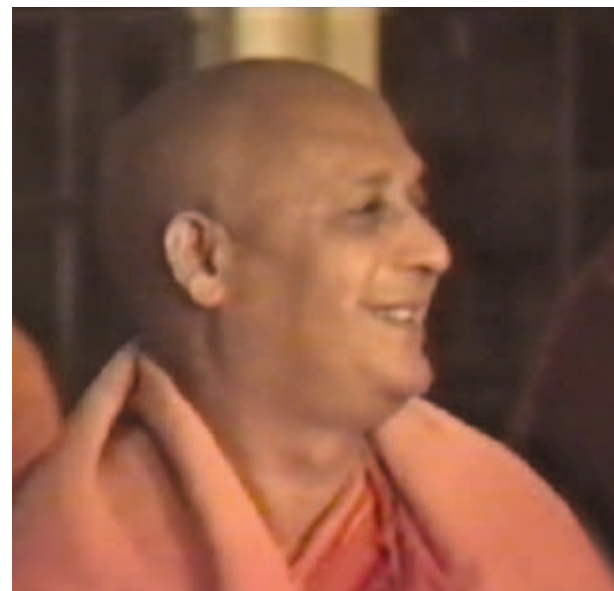
stimulate, they try to accelerate the motion of prakriti, the prakriti which is very powerful and very capable. They do not withdraw their minds from the external world at all; rather they try to develop the capacities of the physical body, the capacities of mind, and the capacities of material awareness. The Tantrics believe that in this individual body there are hidden millions and endless capacities which they call Shaktis, which is wrongly translated as force. It is Shakti or potentiality or capacity. This orthodox school of Tantra introduces all such matters by which you can introduce or bring about a process of total acceleration of your personal capacities expressed, as well as, inherent. Now, restating the difference, by developing the awareness of the self and ignoring the external sensations, the yogi enters into such a state where all the sense capacities are dissolved, they enter into a state of laya, and then he becomes aware of the purusha, the characteristic of which is jnana or knowledge.

Therefore, you will find in yoga the stress is given on personal awareness, whereas in Tantra this aspect is completely ignored and is completely annihilated. Therefore, in the practices of Tantra, whatever they may be, the fundamental principle is mantra, which is known as bija mantra, or the seed mantra.

In short, if you ask me what the fundamental principle of Tantra Shastra is, I will only say nothing but bija mantra. There is no difference between the word bija mantra and Tantra. Here again I want to correct the current erroneous notion that mantra is a part of Bhakti Yoga. It is not. Mantra is a part of Tantra. The different centers in the brain and the different centers in the spinal cord, and also in the psychic and mental bodies can be awakened by taking recourse to these

sound principles which are known as bija mantras. In Tantra Shastra, the aspect of devotion is absolutely supreme and eminently prominent. Without devotion, without bhakti, Tantra Shastra cannot exist. This devotion is absolutely scientific and complete in such a way that no individual existence, no individual status is allowed. With the help of this mantra you try to bring about a change or a progression or evolution in the fundamental structure of your deeper consciousness, rather than withdrawing yourself into samadhi or a state of unconsciousness.

If you sit down every morning and evening in padmasana or the lotus pose and try to withdraw your consciousness inside, maybe you can do it, but you are not sure what you are entering into. Maybe you are entering into sleep, or maybe you are entering into a very abnormal state of mind, and therefore, in Tantra





Shastra you do not have this process of withdrawal of consciousness. In Tantra Shastra we do not have this process of dissolution of your inner self, and not for a moment is this consciousness lost to the outside world, whereas many people practice meditation, withdraw their mind, and become absolutely unconscious of the outside world, for the time being, or for a very long time. In Tantra, even for hours, if you practice it, you are asked not to withdraw your mind. You are asked not to enter into a state of laya, or a state of dissolution of consciousness.

For instance, if I am to initiate one of the students into the practices of Tantra, the first instruction I will

give him is please do not withdraw your mind, please do not try to control your mind, and please do not fight with your mind. These are the practices and you should do them as much as you can. But if I am to initiate you into the practices of dhyana, the first thing I am going to tell you to do is to withdraw your mind, completely withdraw your mind. Do not think of A, B, C, D, just think A, A, A, and nothing else but A. This is how an ordinary immature mind and incomplete mind piles up tensions and at times becomes abnormal.

But in addition to this and more importantly Tantra has absolute respect for the limitations of man. If you are at the lower rung of evolution there are corresponding practices that are given to you. Therefore, the practice of mantra, or other different practices that are taught in the Tantra Shastras are meant for those people who have problems with their minds, with their consciousness.

Supposing you practice Kriya Yoga, then the first instruction that is given to you is that you should not try to control your mind but just go on practicing these things. If it is not possible for you to fulfill the ethical or moral rules it does not matter. The same is done of the practices of yoga nidra or the psychic sleep. Whether you practice yoga nidra in the morning time as I have evolved it, or some alternative style, it is exactly the same; you are not controlling your mind. But you are trying to develop a finer state of awareness as regards to yourself.

Therefore, this evening I had in mind to tell you that those who have been practicing yoga must realize that they are really practicing Tantra. But still, no teacher in France has ever had the courage to say that he is teaching Tantra to his disciples. Why do

they have this inferiority complex about this superior science? I think that most of our teachers, not only in France but in many other countries, have absolutely no idea about Tantra except knowing that Tantra is the left hand system. They think that Tantra requires them to take alcohol etc. But you must remember that there are Tantras which are meant for those who do not want to use alcohol, who just want to practice the total awareness on a higher basis. Tantra does not ask you to take alcohol, or to eat meat, or to indulge in sex, just because you want to practice Tantra. But it tells you that even if you do this, still you go on.

If at any time you try to understand the principles of Tantra you will feel that it tries to understand your difficulties, and tries to prescribe the required system of sadhana according to your status of life. One of the most important Tantras is the *Mahanirvantantra*. There were sixty four Tantric systems, and the sixty fifth Tantra was introduced by the first Shankaracharya in the ninth Century A.D, and in India we have different places of worship, sixty four centers of Shakti, where the Tantric systems are practiced in a very pure, authentic and orthodox manner. For instance, in South India you have the Sri Tantra, and that is a very orthodox system, and it is such a wonderful system that it requires absolute purity.

So this evening should bring to our minds the understanding that the system of Tantra is a very practical and immediately effective system for the development, expansion and liberation of the higher energy in us. Thank you very much for your patient listening.

Hari Om Tat Sat

Introduction to lecture on Kundalini Yoga

Rishi Vasishthananda Saraswati

Paris, France, May 25, 1970

Blessed spiritual friends,

According to Tantra Shastra, reality is made up of one sole Reality, but manifestation is based on two aspects. One is consciousness and the other is power. It is power which creates, or Shakti, which is at the basis and creates all the phenomena which are perceived, which are experienced, and into which consciousness enters by means of identification with these phenomena.

It is said that kundalini is that part of Shakti which, particularly in man is at the base of his body, in the perineum, and I believe that it is this power which keeps our consciousness, during incarnation, in the body, outward directed into the body, and not into our source and true nature.

Now, if kundalini, if Shakti and consciousness are one, I believe that consciousness having become frozen like ice in water, having taken on form, having become rupa, can be re-converted into consciousness by being melted and appearing again as consciousness. It is this process of re-melting, consciousness having been frozen or fractured, or put into “jackets”, the process of dissolving these jackets, of dissolving these forms and re-liberating personal consciousness, I believe to be the purpose of Kundalini Yoga.

Swamiji will now talk about the practical purposes of this yoga, and if my interpretation is wrong, he will also perhaps say this.

Hari Om Tat Sat



Kundalini Yoga

Swami Satyananda Saraswati

Paris, France, May 25, 1970

Blessed spiritual friends,
Hari Om Tat Sat

This evening we are here to re-think the most important and significant but much misunderstood subject of Kundalini Yoga. When we use the word Kundalini Yoga we should not misunderstand that Kundalini Yoga is one of the forms of yoga such as Karma, Bhakti, Raja or Jnana Yoga.

In fact, Kundalini Yoga is one of the aspects of the great Tantras of Tantrism which also needs to be understood correctly. Like all other systems Kundalini Yoga branched off from the main body of Tantrism for some reason or the other many centuries ago. For instance the well known systems of yoga asanas, pranayama and Mantra Yoga are also branches of Tantra.

The purpose of Kundalini Yoga is to awaken the powerful consciousness or the psychic consciousness in man in order to make it possible for him to have the vision of a great reality in himself. It is always possible to misunderstand the higher realities. Our understanding of the higher realities and the supreme consciousness is always wrong because of the incapacity of our sense and mental perceptions.

Even as in the realm of science you have to have many subtle instruments in order to perceive viruses, radio waves and so on, in the same manner in order to

behold or to have a correct awareness or idea of super consciousness, you must have developed a higher capacity of vision which is only possible through the practice of Kundalini Yoga or by the awakening of the psychic consciousness in yourself.

Though the psychic consciousness is in a much subtler dimension, yet it is through the base of this physical body that we will be able to tackle the problems of psychic consciousness.

Kundalini or the psychic consciousness is not purely spiritual, is not purely immaterial but, of course, it is not material. It is the sleeping unconsciousness. It is the dormant or potential awareness in man. This is lying dormant just as it was the case with his faculty of intelligence in earlier ages.

One part of your consciousness is functioning at most. One part of your consciousness is functioning and completing the whole of your consciousness, nine parts are not functioning, but are lying dormant. You may even say, in order to understand it in a better way, that one part of the brain has come into operation and nine parts of the brain still await operation, awakening and functioning.

The purpose of Kundalini Yoga, the purpose of the practices of Kundalini Yoga is to awaken the sleeping centers in the brain in our physical body. Similarly, when we take drugs such as L.S.D. etc., it brings about a state of consciousness, and you may call it reduced consciousness or you may call it expanded consciousness, that is a matter of dispute of course, but it does bring about a sort of experience by causing a certain activity in those deeper centers of the brain. In the same way it is also possible, as the rishis have said, that by the practice of Kundalini Yoga those material,

physical, gross but ultrasonic, supersonic, extra sensory perceptual centers can be brought to operate and can be brought to activity.

When we discuss Kundalini Yoga, we are not going to be abstract we are just going to talk to you about concrete things concerning the body as the basis. Please do not misunderstand and try to understand that the supreme consciousness is conceived as, understood as seen by a Kundalini yogi, and represents the highest possible manifestation of physical matter in this body. I think that the matter in this physical body is being transformed into subtler forces in the process of evolution, such as feeling, thinking, reasoning, remembering, postulating and doubting. They are the result of the gradual process of evolution of matter into a subtler form.

This psychic power, this supra sensuous or semi-transcendental power in man, is the ultimate point of human evolution where you and I will arrive one day or the other, but that might take millions of years.

The practice of Kundalini Yoga tries to accelerate the natural process of evolution by tackling the problem correctly, scientifically and of course rationally. When I speak from the point of view of Kundalini Yoga, please remember that when I mention Shiva and Shakti, consciousness and power, I am definitely not talking about God, i.e., the God which is abstract, the God which seemingly has nothing to do with this matter. Understand the subject matter of Kundalini Yoga to be the awakening of the dormant and sleeping centers in this brain, nothing else. According to Kundalini Yoga the being which resides in Sahasrara or the red lotus center is Purusha which literally does not mean spirit or a divine being, but means the sleeping consciousness.

Kundalini yogis always believed that the seat of Purusha is in Sahasrara and the seat of Shakti is in Muladhara which is at the bottom of the spinal cord. When we talk about Purusha, we are not talking about God, we are talking about the sleeping consciousness in man or the sleeping existence in man. Shakti does not mean energy, Shakti does not mean Goddess. Shakti does not mean Devi but Shakti means capacity. *Shakti* means capacity of force. I am capable of lifting a load of 200 kilos and that is my capacity, that is my Shakti.

The Shakti, the capacity or the sleeping force in man has got to be awakened first in order to tackle the sleeping regions of the brain. The whole brain is divided into different centers just as light bulbs are connected through different wires to different switches on the wall. Do you have to awaken those millions of different ultrasonic and supersonic circuits in this brain directly? No, that is not the right way. Even as you do not light the bulb itself but you turn on the switch, you have to find out which are the switches in order to tackle a particular part of the brain.

Some people have written in books that Kundalini wakes at the bottom at Muladhara and goes to Sahasrara, passing through all the other centers but somehow I do not agree with this view. The force which awakens, the Kundalini, does not have to pass necessarily through all the



centers on the way. But each center is independently connected with each corresponding center in the brain. The most important center in the brain is Sahasrara to which Muladhara is directly connected and therefore, we consider Muladhara and Sahasrara to be the two most important centers that link each other. If you are able to awaken your Muladhara first it does not stay at Swadhisthana and Manipura and return, but straightaway, if it can reach it, it goes to Sahasrara, or it does not go to Sahasrara. But it does not have to go through the different centers as it has been written in many books. Then after Muladhara, which is situated in the perineum in between the excretory and the urinary systems, the next important center is Ajna. It is just behind the eyebrow center on top of the spinal cord at the seat of the pineal gland. This Ajna chakra is important because it brings about a state of fragment of consciousness at the point when the yogi or practitioner of meditation is entering the unconscious body.

When the meditator goes deeper from the conscious to the unconscious, when he transcends the subconscious and enters the unconscious, he becomes absolutely unaware of all that is happening. Then his personal awareness, or the self, has to go hither and thither according to the karma, according to the modes of destiny and he has absolutely no control over himself, unless of course he has awakened his Ajna. It is through Ajna, through the awareness of the Ajna chakra, that a yogi remains partially aware, it able to control the movements of his consciousness even on the causal planes, even on the planes of the unconscious.

But this Ajna chakra, being nearer to the brain, when you awaken it the forces or the sensation, or the Shakti that is generated is too close to the brain.

Sometimes the brain is not in a position, or the particular centers, the unconscious centers, are not in a position to assimilate or to dissolve or to adapt or to sustain that force. So there is a little bit of difficulty that can happen if you are only devoted to the awakening of Ajna chakra.

But this does not happen with Muladhara. When the force is awakened by a process of meditation or other manipulations, then the awakening can take place in Muladhara chakra. The force takes time to move and by the time it is able to communicate itself to the particular part of the brain, the force is not as great as it was during the moments of generations. In other words, Muladhara produces low voltage currents and Ajna produces high voltage currents and it is according to that, that we have to understand their impact and influence on the brain.

One can practice awakening in any center. You can take Manipura as the starting point. You need not practice on Muladhara. You can practice awakening in Anahata or Vishuddhi or any other center. Ultimately or you may say immediately the force of awakening is directly communicated to the brain, and that particular part or that particular portion or compartment of the brain which is connected with that center receives the message of awakening.

Muladhara is the easiest and you must have found by your personal experiences also that it is easy for the gross mind to concentrate, to manipulate that particular center rather than Anahata or even Vishuddhi. Muladhara can be awakened directly without a connecting switch.

But for Swadhisthana you have to concentrate or you have to practice manipulation either at the bottom

of the spinal cord or if you find it difficult, at the bottom of the abdominal viscera at the root of the urinary system or the place where the vasectomy operation is conducted.

Concentration on Manipura can be practiced either on the interior wall of the spinal cord behind the navel, of course it is difficult, or the best way is to practice on the navel proper so that the sensation created by concentration on the navel is conducted back to the right point and that it is conducted up to the brain.

Similarly for Anahata you should concentrate either here in the front at the sternum, where there is a depression in the chest below, or if you can, on the interior of the spinal cord just behind this point which is much better.

Likewise, if you want to concentrate on Vishuddhi, you concentrate either in the throat pit or behind the throat in the cervical bone.

The awakening center for Ajna Chakra is the eyebrow center. It is known as *Bhrumadhya*, or as *Trikuti*.

You do not have to awaken Sahasrara because in order to awaken Sahasrara you have to practice concentration on Muladhara.

But behind Sahasrara just at the top of your head, a little at the back is one important center which is known as *Bindu Visargha* which means the place of the dripping of the drop. There is no awakening center for bindu, you have to find it out directly yourself. There was a method found out by the Hindus in India, especially the Brahmans who did a wonderful job, they used to leave a tuft of hair on the head which they used to twist up so that they could feel the pressure at the top and concentrate on bindu. Of course this has become obsolete today, even in India.

It is not only concentration on the chakras by which you can awaken them but even through the asanas which you have been practicing for the curing of your diseases, the chakras can be awakened.

I am sure that you do not know that the science of yoga exercises, permit me to use the word exercises although it is not correct, is not a part of yoga but is a part of Tantra. It is said that yoga is an offshoot of Sankhya, that is, yoga is an offshoot of the Sankhya philosophy. But I assure you that in the books of Sankhya philosophy there is not mention of the eighty four yoga postures. They are clearly mentioned in all, not just one, but in all the Tantric texts.

It is not all the asanas that are important for Kundalini Yoga. It is not the asanas which you are practicing this side of the world that comprises the real asanas in Tantra but a few of them are. I will give some examples because there is very little time to devote to this. *Sarvangasana*, the shoulder stand pose is not, the shoulder stand pose. It is a wrong translation. *Sarvangasana* is the Vishuddhi awakening pose. *Supta Vajrasana* is not sleeping in vajrasana, *Supta Vajrasana* is the Anahata awakening pose. In the same way *shashankasana*, sitting in vajrasana and bending forward is not the pelvic toning pose but it is the Swadhisthana awakening pose. And when you practice *Ashwini mudra*, that is the contraction of the anus, when you practice *mulabandha*, that is complete contraction of the perineum, they are not called the rectum pose, etc., but they are Muladhara awakening poses.

There are a few asanas, eighty four only, not eighty five, that bring about a pressure that exercise and influence or that bring about a kind of manipulation for the physical awakening of the particular center

that concerns the particular asana. Therefore, now you can understand how important these asanas are in the process of awakening the psychic power in man and today they have unfortunately been run down to physical exercises.

These asanas are one way of awakening but it is not a very drastic and powerful system of awakening. According to Tantra Shastra, these asanas only bring about a kind of reconditioning or a climate of adaptation in the general structure of the different nerves so that when the awakening takes place everything is alright. But in addition to the practice of asanas there are many other things that do bring about awakening of the kundalini.

But there are some people who feel that in the awakening of kundalini, certain dangers are involved. I am going to discuss that point a little. If you take hashish and L.S.D., of course awakening does not take place and I do not know what it does, but a change does take place in the structure of consciousness and it is too sudden. This does not happen in the awakening of kundalini. There is only one center, that is Ajna chakra, the awakening of which can bring about an eruption in your unconscious body and bring about a kind of vision of monsters and so on. But I assure you that all other chakras are absolutely safe.

Whenever the Shakti is awakened, the consciousness withdraws and with the withdrawal of the consciousness you enter into your subconscious plane. That is the Sukshma Sharira, as it is called and when you enter into the subtle plane, you see figures – you see visions – you see symbols but they are your own and because you do not understand and you are too intolerant of them, you are unable to sustain them.

That is the only reason of mental derangement and nothing else.

With the awakening of psychic consciousness the psychic symbols belonging to your own personality come out. When they come onto the surface, there is a problem of understanding. It happens with many people in this country and it happens also in the east that they become split into two and because of that there is the suffering. If you are tolerant and if you can understand that the eruptions or awakenings or expressions are a part of your being which was lying in reserve in the psyche then everything is alright and there is no danger. Even if I have to accept for the time being that the psychic awakening may bring about some dangers, I can assure you that it does not bring about as many dangers as are brought about by L.S.D., Hashish, Marijuana and the alcohol which we take in our everyday life. Give a hundred people drugs and give a hundred people to me for psychic awakening and I assure you maybe someone might go wrong but at least not the percentage which you see among the drug addicts.

But it is true that when the awakening takes place in the different centers of the brain, man becomes very sensitive like the radar which receives all the subtle sensations. In the same way, when the awakening takes place, the weak individual, the untrained individual, the un-harnessed individual is so sensitive to different kinds of sensations that at times it is not possible for him to keep his nervous system under control. It is one of the difficulties. Your individual consciousness, your mind and your awareness is not used to those extra sensory sensations, those kinds of feelings that take place during the moment of psychic awakening and

if the awakening is abrupt then there is a possibility that you feel afraid. But if the awakening is slow and gradual there is practically no difficulty. It is something like taking a drink of wine, half a bottle on one day, another day one, next month two, third month three, while you go on slowly increasing the amount nothing happens to you. In the same way, the awakening takes place in successive stages and you go on adapting your nervous system, your brain, your tolerance increases and your understanding can grasp it much better. That is how you get along very well with Kundalini Yoga. For those who are really interested in the awakening of psychic forces in themselves I have only words of encouragement.

Looking at many things I have seen in the past, in our dangerous and horrible civilization, I think this is one of the most harmless awakenings that can ever take place in our personal life.

When psychic awakening takes place, we should always remember that the awakening can take place in any part of the brain. It can take place in the part that expresses clairvoyance, the part that is responsible for telepathy or revelations in painting and music. The awakening can also take place in the portions that are really called prophetic centers and you should be prepared to meet any kind of revelation, any kind of understanding. Maybe it can happen to you that when the psychic consciousness wakes up, you keep on seeing lines after lines, written in Hebrew and Latin and Greek and Sanskrit and Hindi. Well, you do not know exactly what to do, take a pen and go on writing? This is how it takes place.

People in the Occident are not psychically dead but they are psychically alive, this you must understand

and this is my opinion. What does it mean? I mean that your Muladhara is already functioning, your chakras are already functioning and they are maintaining a kind of contact with parts of the brain, though the psychic being or the psychic forces or the psychic centers in the brain are not completely awake. Yet we cannot say that they are dead, they are in the process of awakening.

If you can get a method for accelerating the process then you may be able to awaken the whole fantastic panorama, and the moment you are interested in yoga, it means you have become aware on the psychic sphere. Therefore, it is one of the duties of the teachers in this part of the country to cater to the correct needs of the people by teaching them the right things with the right interpretations, without any interpolations, without any manipulations and without any misinterpretations.

We yoga teachers cannot say, "Oh! We don't believe in spiritual life! We don't believe in psychic awakening! We only teach asanas!" It is something like saying I do not want to kill you but I am shooting your heart. Thirty years ago I made the same mistake. I used to practice yoga asanas and I was not interested in psychic awakening. I told many people that I am not interested in psychic awakening; I only want to practice Hatha Yoga or whatever yoga you call it, just for my physical well-being.

One day a swami came and said, "Well, you are awakening your psyche and do not know it. It is not physical exercises that you are doing, my boy; it is exactly psychic exercises that you are doing." I asked him to prove this and he answered that, "The name of the system that you are doing is not yoga exercises, it is known as yoga asanas – the postures for union."

Awakening in the psychic centers can take place with other aids as well. One such aid, which has unfortunately been lost to general knowledge, both in the West and the East, is sound. Awakening through sounds, through music – with the help of Bija mantra is the utilization of particular melodies corresponding to particular centers (chakras). This is a most absorbing and tender way of awakening. Other useful aids can be obtained by the proper application of colors, forms and symbols.

The chakras are not situated only in the interior of the spinal cord, but they are distributed from it throughout the body like a system of wires in the telephone exchange. They control different organs of the physical body not locally but directly from the brain. Sahasrara (pituitary) controls the secretion of hormones. Bindu controls the optic system – sight perception; also bindu controls the ear, the taste, the nose, the throat and the tonsils etc. Ajna (pineal gland) controls the muscular system. Anahata (thymus) controls the heart and lungs. Manipura (pancreas) controls the stomach, duodenum and the entire digestive system. Swadhisthana controls kidney and bladder. Muladhara controls the entire sexual activities including the secretion of hormones. Through Ida and Pingala, through the sympathetic and parasympathetic nervous systems, all the processes in the body are controlled.

Understand therefore, that changes can be brought about in the structure and function of the physical body, not by dealing with the body directly, as the physicians do, but by psychic awakening. As psychic awakening occurs in particular areas of the brain, corresponding areas within the physical body also undergo a kind of awakening. For example, if you concentrate on bindu

you are really controlling the cranial passage, the whole optic system and the fluids thorough which the eye is nourished. Now, would this be good or bad for the eyes? I assure you that it is good! Such practice and 'exercises' in any of the psychic areas will bring about awakening in the particular corresponding center of the physical body and revitalize corresponding organs such as excretory, urinary, digestive, respiratory and so on.

Kundalini Yoga is a vast subject, but I only wanted to tell you in short that it is possible for all of us to benefit from this great science, and to utilize it for the benefit for humanity in general. In January 1962 there was a conjunction of eight planets which created quite a stir in different circles. That was the time that the earth entered into Aquarius, or Kumbharashi in Indian astrology, and from then on all humanity, not just the Occidentals or Orientals, humanity in general was subject to psychic forces of awakening – with or without Kundalini Yoga! Whatever you call it, kundalini or anything else, your kundalini is going to get up whether you are aware of it or not so you will have to be careful before hand.

Here are some final examples of the benefits of Kundalini Yoga. In 1968, I got a telephone call at my hotel at three o'clock in the morning. A lady asked, "Are you Swami Satyananda from India?" When I answered yes, she expressed the desire to come to me because she wanted to know how to die. She had been a member of high society, had lived as a nun, had been a great worker and so on. She was now facing a terrible crisis, one that the psychologists would call a nervous breakdown. She had constant suicidal complexes, and had come to me at three in the morning hoping that I would teach her some way of yogic death. In fact, I

taught her a famous method that you would know if you practiced Kundalini Yoga. It is supposed to be one of the most powerful techniques, kriyas, for the awakening of the Muladhara. I had her do it fifty four times in one sitting which took two hours. Unlike shirshasana or chakrasana, this is quite simple. When she had finished the whole fifty four rounds she was able to tell me, "I am becoming clear and I am sure I am gaining more balance." She is alive today, very well alive, but not only to her problems which she solved, but she is now very much alive to the problems of other people. Such great benefits may be derived from psychic awakening.

I remember another example of a lady in Hawaii who is now my disciple. She is in charge of one of my ashrams in Hawaii. She used to practice all kinds of "yoga" – L.S.D. yoga, Hashish yoga – she used to practice many kinds. Many might know her quite well; she is now one of my most important disciples.

She had been working on a steamer, and one night when she was watching from the mast where she used to practice meditation she was blown off by a terrific wind and fell into the sea. Although she was well-known and the captain had been friends with her for years, everyone was asleep and her fall was not seen. As she fell she feared she was lost and felt the terror of death. She tried to do all sorts of things that she had heard of to help herself in such a predicament. She tried techniques for getting light and relaxed, but she remembered one other technique; she concentrated on Ajna and sent a message. She told me that she must have sent the message not less than a thousand times to her friend the captain. It was, "If you know please save me!" That is all. The captain had a dream which he did not exactly understand and it terrified him. He just

heard, "Save me!" repeated over and over again. When he tried to go to sleep again it came again: "Save me!" He could not stand it and go up. He found her absent from the mast and turned the ship around, searched the dark water with searchlights and she was found and saved.

Thus psychic awakenings can also bring about practical benefits in life. I believe that such things are possible to any of us. If you awaken your Ajna chakra, you could influence your wife – you will not have to divorce her! (laughter). You can influence your children and they will not turn out like hippies. When you use your intellect that never really works. Solutions to many problems that we try to tackle can only be brought about by the awakening of the psychic life, and not through the most impotent, feeble and useless intellect.

Now if you want to practice Kundalini Yoga. I will be coming again to get you on the radar! The first thing is to perfect the siddhasana – remember the word. Secondly, you must become aware through keen concentration on the point of Muladhara which is in the perineum. You can concentrate on this either with the help of a slight contraction or by absolute awareness.

Practice Nadi Shodhana, the pranayama which purifies both the nervous systems – fifteen rounds. Then practice shankha prakshalana, one of the kriyas of Hatha Yoga, that is cleaning the alimentary canal, stomach, the duodenum, the small intestines, the large intestines right from top to the bottom, washing it out. This all is the preliminary preparation which you have to make. In addition to this a few exercises, a few asanas, which of course you might be doing anyway and I will not have to explain all that.

Hari Om Tat Sat

Introduction to Lecture on Kriya Yoga

Rishi Vasishthananda Saraswati

Paris, France, May 19, 1970

Blessed spiritual friends,

You have been presented with a unique panorama of aspects of Tantric Occultism or the forms of yoga that come from the Tantra Shastras. There have been talks on Kundalini Yoga yesterday. There have been talks on the techniques of tantra last week and today you will have a talk on Kriya Yoga. I think that you should count yourself fortunate to have such talks at the present time because I feel that there are two major problems in the West today, and they both rest upon a fundamental unrest in mankind.

The first is based upon a growing insecurity of mankind in the environment in which they live, especially when we have powerful means of destroying Earth in its totality. We feel less and less at home in this world, and therefore, our consciousness, our inner personality seems to have become a nothing, and we are very much afraid on the one side, of what the future may bring. We feel insecure; we feel that we have no power, that we have no energy.

A second aspect, which I think is related to the first, is that many are seeking an expansion of this small

self, of this small awareness, and they are seeking this expansion in drugs, or they drown this fear in alcohol. But especially the younger generation tries to reach new horizons, new inward horizons, by the use of consciousness expanding drugs.

Now, the fear that man has of his uncontrollable environment is a permanent one, and he seeks to expand consciousness to have new experiences and perhaps to attain more power, by means of drugs, consciousness expanding drugs. But the effects of the use of drugs are not permanent. Even the Patanjali Yoga Sutras, in the fourth book, already mention the use of drugs to obtain siddhis, but they also state that only through the practice of yoga will these siddhis become permanent, lasting and liberating.

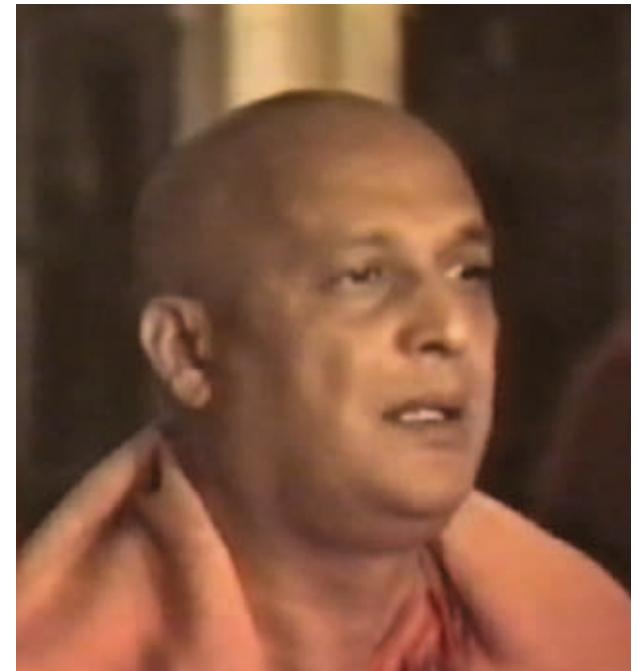


So today you will hear a lecture which is introductory to Kundalini Yoga in as much as the practice of Kundalini Yoga is concerned. There has been a talk on the practice of Kriya Yoga in Paris in the past, and in future, and we have heard that there will be courses given introducing the practices of Kundalini Yoga.

The practice of Kriya Yoga will lead to the expansion of consciousness, will lead to increased power in day to day living, by means of a more systematic form, of more powerful forms of the aspects of other types of yoga.

Paramahansa Satyananda will introduce this subject for the first time, I believe, this evening in Paris.

Hari Om Tat Sat



Kriya Yoga

Swami Satyananda Saraswati

Paris, France, May 19, 1970

Blessed spiritual friends,
Hari Om Tat Sat

This is the first time I will be talking publicly on the efficacy and importance of Kriya Yoga and I know that in the eyes of some people, maybe in the east or in the west, I might be breaking a sacred tradition where it is said that Kriya Yoga should not be announced, Kriya Yoga should not be explained to one and all. But I know that when I am talking about Kriya Yoga to you I am not talking to every Tom, Dick and Harry, but I am talking to the people who are seekers and who have been assembling here to find a path for themselves. In our Indian tradition there are two references to Kriya Yoga. One is in the *Yoga Sutras of Patanjali* and another is in the texts of Tantra. Here I am not referring to the Kriya Yoga which is mentioned in the *Yoga Sutras of Patanjali*, but I will be talking to you about the system of Kriya Yoga which is introduced in the Tantric texts of India. As we already know that the system of Tantra aims at the expansion of consciousness in both ways, internal and external, in the same way the purpose of the system of Kriya Yoga is also to expand your consciousness not only internally but also externally.

When you sit down for calm and quiet meditation and you withdraw your mind from the external objects, you expand internally, but you should remember that you withdraw yourself from the external world. But in

Kriya Yoga it is not like that. The purpose of Kriya Yoga is to expand consciousness internally, and that is known as expansion of consciousness, as well as, externally which is known as the expansion of knowledge. The techniques of Kriya Yoga come from the general body of Tantra. The purpose of Tantra is to enable you to live in the inner and the outer world at the same time. The life in matter keeps you outside; the life in spirit keeps you inside. If you live in the life of the spirit you miss the external, and if you are in the life of matter you miss the internal. You have to miss the one or the other in different forms of yoga, but in Kriya Yoga, in as much as the development of consciousness is concerned, you do not have to miss either, because Kriya Yoga breaks the barrier between these two aspects of consciousness. In fact, they are not really two aspects of consciousness; it is just a matter of breaking the barrier.

Those who have read the yoga sutras of the great Rishi Patanjali, know that in the initial sutras the Rishi says that cessation, or control, or abstention, or whatever you might call it, of the mind, or consciousness is yoga. Thereby he means that in the practice of yoga one should try to withdraw the mind from the objective world so much so that you forget everything about the different patterns of consciousness and your mind is isolated, your consciousness is isolated, is segregated, from the external matter, and you attain kaivalya. But in Kriya Yoga it is said that you do not have to withdraw the mind, you do not have to control or put restriction on the sensory impulses. You do not have to close your eyes during meditation. You do not have to try to withdraw your mind, or control your mind, because for a Kriya yogi the mind is not a hard to control monkey, the mind is his friend. For a Raja yogi

the mind is his enemy, the mind is a monkey, the mind is like a serpent. But for a Kriya yogi the mind is like a friend, the mind is like the right hand and the left hand.

Even as by taking certain drugs, without having any knowledge about the methods and techniques of concentration, the mind makes a departure from the external world by virtue of the influence of the drug on the chemical structure of the brain, in the same way a Kriya yogi does not at all try to concentrate his mind on any point but keeps it moving, and thereby tries to influence the mind by indirect methods which are prescribed in Kriya Yoga. The consciousness which is objectified and the mind which runs throughout meditation can be successfully harnessed to the point of experiencing the higher Self, not by controlling, not by withdrawal, not by restrictions, not by moral resolutions nor by any other such method, but just by an indirect method.

You should know that there might be a particular nerve in the brain and if it could just be handled by two fingers, then the thoughts would cease. Perhaps you would believe me that Kriya Yoga plays the most important part in the life of a yoga aspirant, much more than anything else. I believe that all the other types of yoga placed on one side and Kriya Yoga placed on the other side and compared the success rate on each side, you would find ninety percent of failure on the side of the other types of yoga and ninety percent success on the side of Kriya Yoga. Whereas in other systems you take recourse to psychological methods, Kriya Yoga directly takes recourse to chemical, physical and biological methods and does not at all consider mind.

As an abstract assumption for a Kriya yogi mind is matter. For a Kriya yogi mind is born of flesh and blood

and it can be controlled by tackling those particular glands in the body by bringing about a definite change in the chemical structure of brain and nerves. There is also another problem. If I ask you to sit down in the lotus pose, or siddhasana, for one hour, well you might do it because you have the will power. But what is going to happen to the blood circulation, what is going to happen to your locomotive system, what is going to happen to the different nerves? After all, not everyone is as supple as you wish him to be.

Therefore, what happens after a long time is that the yogi suffers many health problems. He has liver problems and goes to the doctor rather than becoming a doctor himself for so many people. He has indigestion and he takes pills rather than practicing agnisar kriya. I know many swamis and mahatmas with these problems. Now, the problem is that they do not understand that by sitting for one hour, two hours or three hours in the lotus posture it can be proven that that interferes with the digestive system, with respiration, with secretions, with the general metabolism of the body and not only that, it also interferes with the regular pressure of the blood. But in Kriya Yoga techniques you will find that every five minutes you are expected to change the asana, the posture. Every five minutes you are supposed to change the posture and at the same time you are expected to take a certain posture which is a counter pose to the previous one.

There is a most important posture in Kriya Yoga, and I do not want to give the name of it, maybe when the right time comes I will tell you, there is a particular kriya which is so important, and which is so misunderstood, and that is the kriya which brings about the reversal of hormones back to the posterior pituitary. In yoga

terminology it is called back to the moon. The moon secretes the juice and the sun consumes it and the yogi knows how to reverse the process of the moon. This moon here actually represents the hormones which are secreted by the posterior pituitary which go into the system and go down, it may be progesterone, testosterone or estrogen, which stimulates the sexual urges in man, causes the semen to come out, and that is the cause of a loss of vitality. Now unfortunately, the people of our age, though they call themselves scientists, feel that the loss of semen is a loss of energy and nobody takes care of those hormones which are really the cause of nervous breakdown and so many other diseases.

You try to observe brahmacharya by refraining from interaction with the other sex. You try to maintain brahmacharya by not indulging in the sex act. But I think it is one of the errors that we are committing in our age because the loss of semen is a loss of valueless water. It is just a lot of nothing which you throw out. But an *urdhvareta yogi* is that yogi who has been able to control the process of secretion of hormones at the point of the posterior pituitary and stops them from going down. There is no kriya in Kriya Yoga more important than the reversal. That is the basis of the whole of Kriya Yoga.

Supposing, here is a *brahmacharya* or a celibate, but he does not know the way, he does not know the secret of maintaining the control over the hormones in Sahasrara. He only knows how to refrain from the sexual act. Can he stop the secretion of the hormones? Does he know the toxins they create? Does he know the disturbances they create in the sympathetic and the parasympathetic nervous systems? Therefore, you

will find that many celibates who suffer from a nervous breakdown, because they have misunderstood celibacy as control over the discharge of semen, and they have never understood that brahmacharya does not belong to the genital area, it belongs to Sahasrara. So, Kriya Yoga, and please do not misunderstand, does not believe in this pseudo-celibacy, but it believes in the real thing, it believes in the successful and fundamental thing, about which even the great yogis have no idea.

In Kriya Yoga, out of many kriyas, there are two important mudras. One is used to create a process of reversal in the movement of hormones which are conducted by ducts throughout the whole body, and the other is to direct the hormones to restore the lost power in the brain; and this Kriya Yoga does not at all prohibit you from your normal or abnormal marital life. There is another kriya in Kriya Yoga which is known as Vajroli, and I am not going to tell you exactly how Vajroli is practiced, but of course, it is one of the systems, it is one of the techniques, by which you direct vitality out of the energy which you are conserving when the Vajroli is performed, and the process of reversal is performed. I can assure you that you do not have to control your mind. Your mind will become calm and quiet automatically. The subconscious, the unconscious, semi-conscious, all these spheres of consciousness will become calm and quiet, without any effort made on your part, unlike the case of Karma Yoga, or Bhakti Yoga, or Raja Yoga or Jnana Yoga which have been developed for centuries.

Now, the third point that follows is the awakening of Ida and Pingala. When a balanced awakening takes place in Ida and Pingala, the awakening of Sushumna takes place, and when you are able to awaken these

nadis, even if your mind is disturbed by one hundred thousand problems, I can assure you, suddenly the quiet will descend. I have multitudes of problems, I have confusion, but still in spite of that, the moment that there is awakening in Ida and there is awakening in Pingala, you do not have to control your mind, the mind becomes calm and quiet on its own.

Now, this is the blueprint, a very simple blueprint, of Kriya Yoga which I presented very briefly in order to make it clear that Kriya Yoga is not a technique of yoga. Kriya Yoga is a part of Tantra. Kriya Yoga is also known as *Sahaja Yoga*, that is, spontaneous yoga, natural yoga, automatic yoga, or I will call it my own yoga. I am sitting here, my mind is calm and quiet, I do not care what is happening, but I know what is happening. This is the condition of the mind, this is the condition of consciousness which you have to bring about. There is no use escaping from the realities of life just by closing your eyes and going in. It is a condition of auto-hypnosis. Whether you bring it about through Raja Yoga, or you bring it about through Vedanta, well it is alright, I do not disagree, but you have to go beyond this. You see the problem, but the mind is quiet, you solve the problem, but the mind is quiet, you live in the world with your roots in your spiritual consciousness.

The practices of Kriya Yoga are generally divided into three degrees. The first degree is known to most people here and is known as ajapa japa. This ajapa japa, about which you must have heard a lot, is the preparation to the introduction to Kriya Yoga. Therefore, now you must understand that ajapa japa is not a part of Bhakti Yoga but it is a part of Tantra. After the practice of ajapa japa you have to go to the second degree of Kriya Yoga which is technically known as *sahaja kriya* which means

the natural techniques. These natural techniques are derived by seeing a man, by observing his glandular conception, his physical, by seeing his breath at night when he is in complete sleep. You place your hands in a particular way from time to time. There are certain contractions here in the epiglottis and contractions take place in the abdominal viscera, contractions take place within the vagina, contractions take place at the root of the uterus, contractions take place in the perineum, and likewise the nervous twitches, or the conditioned reflexes happen without your knowledge in deep sleep and they all have been seen by the observing yogi, and on the basis of these the sahaja kriya, the natural kriya has been formulated and designed.

After practicing this second degree of Kriya Yoga you have to go to the third degree, and this third degree is actually Kriya Yoga. There are twenty six kriyas in the final degree. There are only twenty six kriyas known to us today out of more than seventy six mentioned in the Tantric texts about which we have practically no knowledge and there is no one to teach them, unless of course someone comes. I am personally compiling a complete book on Kriya Yoga from the sixty four Tantras in order to bring Tantra from home to home, from door to door and from shore to shore, so that people may be able to practice it. In that particular compilation I have tried my level best to interpret as many kriyas as possible, but I myself find that twenty six kriya techniques, are absolutely clear to us because they have been given to us, but the rest you can only imagine. We have to find a way of interpreting those ancient texts.

Now, for the time being, you can imagine that Kriya Yoga is like a ladder by which you have to climb on to

the terrace, and I ask you to climb the ladder half with your eyes open, and half with your eyes closed. You reach the terrace, you may call the terrace heaven, you may call the terrace the home of your fathers, or you may call the terrace super-consciousness, or anything you like. But it is true that Kriya Yoga is practiced with eyes open and also with eyes closed. There are many kriyas where it is important that you do not close your eyes and there are many kriyas where it is important that you close your eyes. There are many kriyas where you must move your body, comfortably, not straining yourself and there are certain kriyas where you do not move your body for a maximum of five minutes. Now you have understood that Kriya Yoga is not a part of the ordinary types of yoga but that it is a part of Tantra and the question as to whether one should take to a vegetarian or non-vegetarian diet, whether one can lead a married life or live as a celibate, is completely ruled out because Tantra does not believe in any of these taboos, inhibitions or suppressions. I mention that at this time because I know a few books that I have gone through that have been written by people who think that it is their duty to tell you that the moment you begin yoga you have to stop many things. Well the moment yoga begins, inhibitions begin. Well, I do not think that this is yoga.

I think that yoga should not be affected either by the east or the west. If such a yoga that is related to inhibition, restrictions and absolutely unscientific controls is accepted by east or west what has happened to the east will happen to the west. Now, sometimes a question comes to the mind of people that if one takes to Kriya Yoga and follows a non-vegetarian diet he may harm himself. But, those people who make a statement

like this have they any scientific proof? Can they come forward with scientific evidence? I do not eat non-vegetarian food, nor do I own a meat shop, but could they show that by taking non-vegetarian food, such and such chemical changes are brought about in the brain, and can they say that the monkey that does not take meat can become a yogi, or that he has a quiet mind, or is he a perfect celibate? I do not think so. This is how one has to understand it because one cannot simply follow it just because someone has said something. All our statements should be backed by certain scientific evaluations.



In that way Kriya Yoga tells us that the moment you start Kriya Yoga there begins a particular motion in the system by which the structure of consciousness, through the physical base, undergoes a great change. I have seen hundreds to whom I have taught Kriya Yoga, by the time they come to half of Kriya Yoga, by the time they come to the fifth or sixth practice of Kriya Yoga, they ask me whether they can start meditation now and I tell them no. They come to the tenth kriya and ask whether they can start meditation now and I tell them no. They say that it is impossible for them to stay out now and could they please be permitted to go in.

Which yoga can do that? Tell me. This problem with Kriya Yoga is there. You have to become aware of the problem. The problem with other forms of yoga is how to withdraw the mind, how to concentrate, how to become one-pointed, how to kill this bloody mind. But the problem with Kriya Yoga is how to stop concentration. Can you tell me the name of any other yoga in which you do not have the problem of going in? I think you have only one problem in all the other forms of yoga and that is how to get in, and you have only one problem in Kriya Yoga and that is how to remain out.

When I teach Kriya Yoga it is a great problem for me, and the problem is that after the fourth kriya you are asked to please change your asana, and after the third kriya they are all in. I say, "Please change," and they do not change. Then I have to go and bang their arm and ask, "Do you want this or you want something else?" When they practice Kriya Yoga, right from the beginning I tell them, "Please keep your eyes open." I have to keep saying, "Please keep your eyes open." and they do not, I say, "Please keep your eyes open", and they do not.

I think sometimes I have to say it one hundred and eight times. It is so difficult to keep the eyes open. But in other forms of yoga the eyes keep on jumping just like a monkey and I have to tell my disciples, "Please keep your eyes closed", but they open them. Now, this is the fundamental difference between the Tantric yoga and the other forms of yoga such as Karma Yoga, Bhakti Yoga, Jnana yoga and Raja Yoga.

The third difficulty which I have come across in Kriya Yoga is that there are twenty six kriyas, half of which are supposed to be done with open eyes. Even if I closely observe the aspirants up to the thirteenth kriya, afterwards they come to me and say, "Swamiji, in the third kriya I feel so nice and I feel like getting in, is it possible that I do not do the rest?" I say, "No, you have to do them all." Again they come and say, "Swamiji is it possible that I can finish with the three?" I ask, "Why do you want to finish with the third?" They say, "By the time I get to three I cannot keep my eyes open." Kriya Yoga is this type of yoga.

The basis of Kriya Yoga is not meditation. The basis of Kriya Yoga is not Raja Yoga. The basis of Kriya Yoga is not Bhakti. The basis of Kriya Yoga is not Karma Yoga and Jnana Yoga, or Mantra Yoga. The basis of Kriya Yoga is just one thing. Consider this mind as not different from you. You are making yourself your own enemy through the different forms of yoga. But by Kriya Yoga you are realizing yourself. After all who is meditating and who is running away? Which mind is meditating and which mind is vacillating? Are there two minds? Which mind wants God and which mind wants Satan? There are no two minds, there is only one mind.

You have created schizophrenia, a split personality, in the sphere of your consciousness by your own

ignorance, by your own foolishness. But in Kriya yoga we say, "No, I am myself, if my mind is running, alright. If my mind is running after the problems of my family it is perfectly alright. After all it is I who is meditating. It is I who is doing Kriya Yoga. It is myself that is running after the world. How can I fight with myself?" This is the first thing in Kriya Yoga by which you try to clear up the split personality within yourself. When I teach Kriya Yoga, you will be surprised when I say this, I only teach them up to a certain limit. But, I do not know what happens to me, I do not practice during that period, I just teach them by going one or two rounds. For a whole month I swim in the ocean of consciousness and during that period just by teaching, not by practicing, my consciousness becomes so tender that I feel that I am a rose, and I feel that I can walk on air, and I have for the whole day the awareness of rose all over me, all around me. This happens not only with me, it happens to all my Kriya Yoga teachers. They have the feeling that they are a rose; well it is a wonderful feeling that you are a rose, with thorns of course.

So roses are around you but that does not interfere with your work. You will be surprised to hear that I go to my office in the morning at six o'clock and I come back from my office in the evening at six o'clock. I am in my office twelve hours. I sign two hundred and fifty letters a day with both hands. You can see the marks here. I have eight typewriters running, one electric, and all my disciples know how to type. I have machines running, I go to the classrooms, attend the classes, and I attend to the visitors, I do the writing, compiling, editing, proof reading and not only that I do typing as well as, administration and expenditures. All sorts of

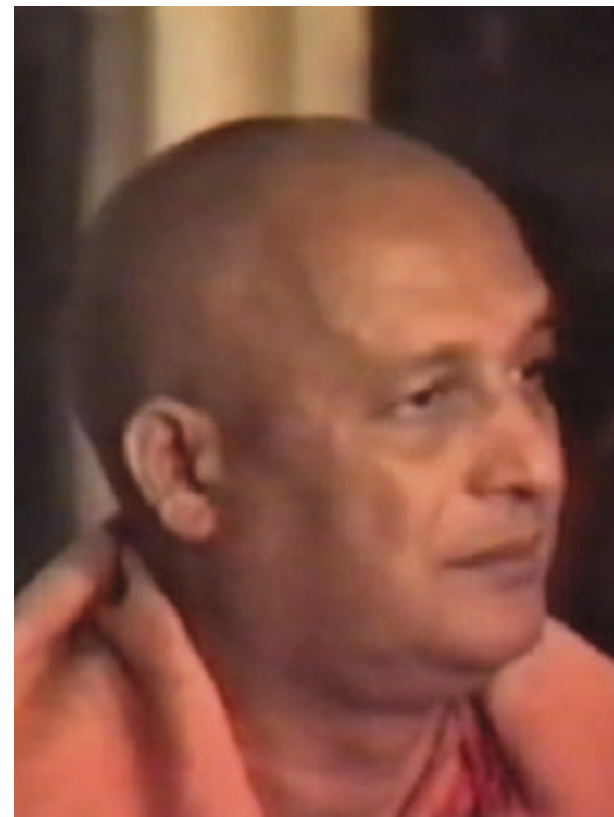
pleasant and unpleasant duties I perform but I always feel that I live with roses. This is Kriya Yoga.

In the beginning I used to teach Kriya Yoga to preach Kriya Yoga, but now I teach Kriya Yoga to experience Kriya Yoga, because I receive that grace and glory and beauty and comfort in my life. If that can be with me it can definitely be with you. I think you need it more than I do. Therefore, now, the purpose of Kriya Yoga is to bring a spontaneous balance in your personality so that you can practice Kundalini Yoga, awakening your psychic consciousness, so that by the awakening of psychic consciousness you may go ahead with your spiritual realization which is your ultimate aim. Kriya Yoga cannot just produce the ultimate aim. It can only prepare you for a certain degree of consciousness such as Kundalini yoga. Kriya Yoga can develop a balance, it can create a spontaneous calmness, and it can bring in a spontaneous harmony in your system so that with that spontaneous harmony you can practice Kundalini Yoga. With psychic awareness you develop your spiritual realization, maybe Vedanta, maybe yoga, maybe anything else you like.

For many years in the beginning I used to think how do people practice Tantra? That was the question in my mind, and I used to read in the newspaper that in England there is a sect, they go into their enclosure, take off all their clothes and they are open to the sky, and they practice Tantra. That got into my mind. Later on I read some of the imperfect premature manuals on Tantra, and I thought that Tantra is drinking, sex, meat, fish etc. But today I tell you in 1970 Tantra is the most wonderful and powerful system which has nothing to do with these naked groups, witchcraft, and has nothing to do with drinking etc.

Tantra can be practiced by anyone, and it is not a secret science, it is also not a sacred science, but it is a perfect, balanced harmonious system of development of yourself, step by step, stage by stage, according to the degree of our personal evolution. Kriya Yoga is not the only Tantra, please do not misunderstand, it is just one part of Tantra which I am giving you this time so that you may be able to imbibe something, so you may be able to receive something for your own life, maybe not for teaching, but for your own self.

Hari Om Tat Sat



Introduction to Swara Yoga

Rishi Vasishthananda Saraswati

Paris, France, May 23, 1970

Blessed spiritual friends,

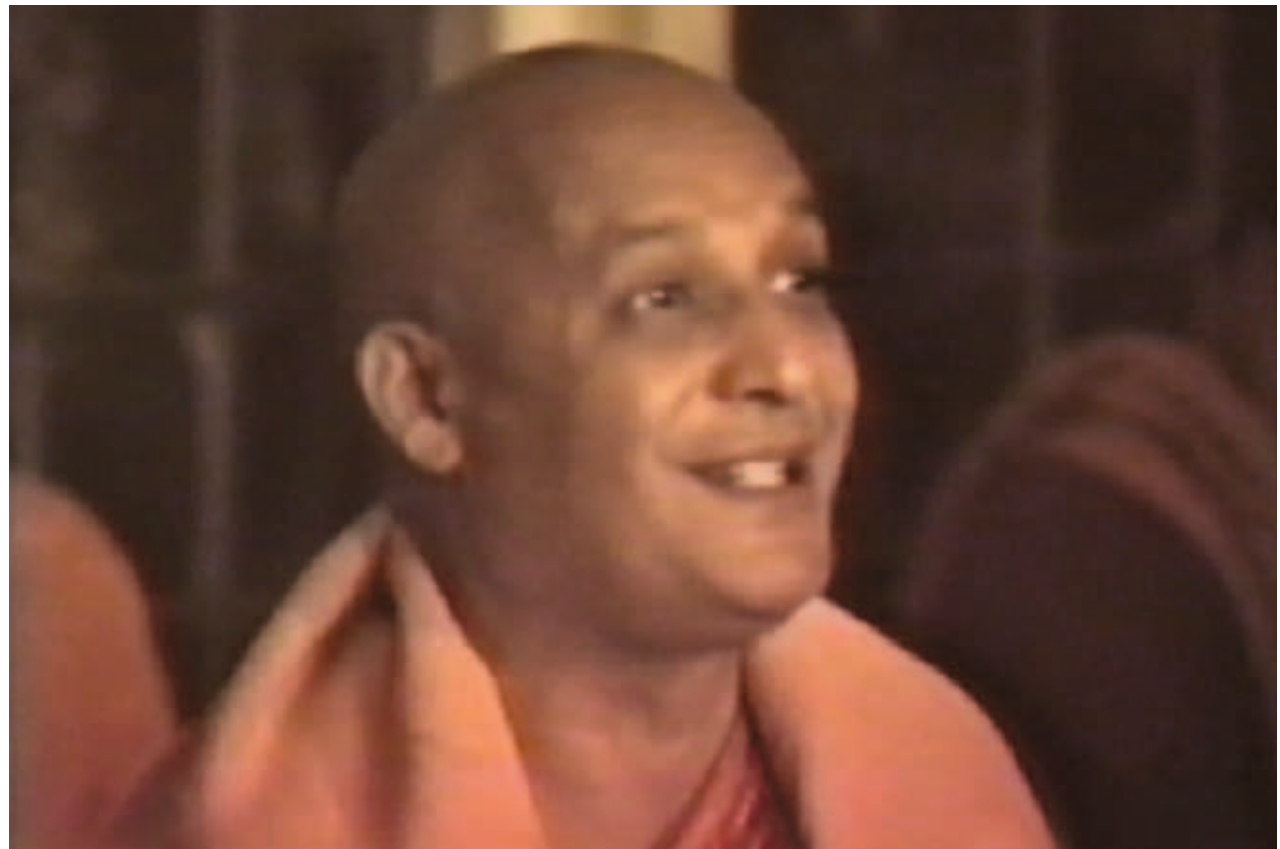
Man's consciousness is like in a vise. It is either, thrown outside and distracted by millions of things, or it is thrown inside, and he goes to sleep and he blacks out and he does not know what is happening, he sleeps. So he is between a pendulum of either consciousness, personal consciousness, thrown outside towards millions of distractions outside, or it is thrown inside and he goes into darkness, he forgets himself, he goes to sleep. Now, yoga says that neither this darkness nor the consciousness you have of outer things which you perceive either through the senses, or things that are in your memory and which also have form, or things that you see in your dreams, and also the consciousness you have when you are asleep, or better, the lack of consciousness you have when you are asleep, they are not man's true nature, they are not man's true consciousness. They are a fragmentation of man's consciousness, and he is thrown perpetually into the smaller wheel of incarnation between sleep, blackness, and waking and outer perception.

Yogi's speak of the two passages, the two psychic nerves called Ida and Pingala. They are associated with the moon and the sun, respectively. When

the sun rises in the morning, what happens? Our consciousness is drawn from inside and it is thrown outside. We wake up and perceive the world, and perhaps on the way we see some dreams. What happens at night, especially if we do not live in artificial light in the city, if we observe nature? The sun goes down, the pranic field of the Earth is different, our own pranic field is different, we go inside, perhaps we again pass through some dreams, and we black out and go to sleep.

So the rhythm of the sun, or better expressed, the rhythm of the Earth, causes our consciousness to be thrown outwards or inwards. Also, in yogic terminology, this movement is associated with the alternation of the functioning of Ida and Pingala, moon and sun. Swara yoga has to do with the balance, the harmonious combination or the surmounting of these two, as a Paramahansa does, in order to experience the consciousness which is at the basis of all experience.

Hari Om Tat Sat



Swara Yoga

Swami Satyananda Saraswati

Paris, France, May 23, 1970

Blessed spiritual friends,
Hari Om Tat Sat

We are meeting again after a very short time, and this evening we have practically a new subject to be taught, to be discussed and also to be understood.

The Supreme Consciousness is a matter of great research and it is the ultimate aim, the ultimate destiny, the ultimate point of the evolution of human life. There are ways and means in the techniques of yoga which deal with the awakening or rather, manifestation of the Supreme Awareness in man in a philosophical way, at times in a very vague manner. There are people all over the world belonging to different religious denominations who have practically an indirect and hazy idea about this Supreme Consciousness. They do not know exactly as to how we have to deal with this Supreme Consciousness in man, whether philosophically or physically or psychologically. There are many schools of thought which feel that the highest reality is outside us, the almighty reality is outside us, therefore, in order to commune with that highest consciousness of life, we have got to get out. And this is one of the schools of thought. But there are those yogis who believe that the Supreme Consciousness is a state or manifestation in man, within him, by him.

Out of the practical sciences developed by the latter there is the science of Swara Yoga, which tries

to tackle this philosophical and abstract problem in a very scientific and objective way. If you study the whole thesis of Swara Yoga you will come to the conclusion that the seers of Swara Yoga believed that the eternal knowledge was in man and not outside man. The various stages of manifestation of consciousness, whether earthly and material or psychic and spiritual are interconnected; you cannot talk about the states of consciousness in terms of distances and separations and differences. If your physical consciousness, or sensual consciousness is here, your psychic consciousness is also in the same field, and also your intellectual or supra-sensual, as well as, spiritual or divine consciousness is precisely on the same sphere or on the same platform. There is practically no distance, there is practically not difference that exists between the various manifestations of consciousness. What you call physical consciousness, or mental consciousness, intellectual, psychic or supra-sensual and spiritual consciousness, they are not many, and they are one and the same, interconnected, intertwined and interpenetrated. At the same time we should not be too philosophical, and we should not be too pessimistic and we should not be too abstract about this great reality because we think that every great thing is abstract. Now, if you take the brain, it is the seat of consciousness, it is the seat of awareness, it is the seat of everything that a man has, and maybe a time might come when this brain is the seat of Supreme Consciousness. According to the concept of Swara Yoga, we must understand that the eternal awareness, or the highest knowledge or the point of the location of the highest communion is just a little departure, a little correction of the physical components of this body.

Now, instead of talking more about further concepts of the philosophy of Swara Yoga, I come to the point where Swara Yoga begins its philosophy and its approach to the awakening of the supra-mental power in us. This brain which we have has different divisions, compartments and departments; from there thousands of nerves flow out into the body in a systematic way. According to Swara Yoga there are 72,000 nadis. These 72,000 nadis connect the whole system with the brain. Out of these 72,000 nadis or channels of sensation and consciousness, ten are supposed to be important. These ten nadis are the chief controlling factors of the entire sensation, awareness and consciousness in the whole body, and they originate from certain parts of the brain. These ten nadis are very important, but out of them three are the most important. These three nadis are well known all throughout the yogic communities. One is known as Ida, another is known as Pingala and the third is known as Sushumna. Ida, Pingala and Sushumna are nerves and also nervous systems, and these three nadis control the entire process and the events of awareness, knowledge, experiences, feelings, and reactions on every plane.

Ida is associated with the moon and Pingala is associated with the sun. There are various names given to them. Ida is known as Ganga and Pingala is known as Yamuna. Ida is the mental energy and Pingala is the vital energy. These are the two systems that are functioning and that control the whole existence and knowledge. If you lead a natural life and an absolutely correct life, then the flow of Ida and Pingala can be predicted, and there is already a chart depicting the process of awakening and the functioning of Ida and Pingala. The Ida system and also the Pingala system,

the mental system and the vital system, are always in imbalance in the human mind and human life. A state of harmony has to be brought about between the imbalanced condition of these two nervous systems which are otherwise known as the sympathetic and parasympathetic nervous systems.

These two nerve channels, Ida and Pingala, start from the bottom center which is known as Muladhara chakra, and they cross each other at the various centers and unite or meet in Ajna chakra, which is behind the eyebrow center, at the top of the spinal cord, which is better known as the pineal gland. At the Muladhara center at the perineum both nadis originate, with Ida going to the left and Pingala going to the right. They cross at Swadhisthana, then Pingala going to the left and Ida going to the right. They again cross at Manipura, changing their directions. Similarly they cross at Anahata, then at Vishuddhi and they meet at Ajna, where the spinal cord terminates at the top. Ida and Pingala always move in a spiral movement, they never ascend straight to Ajna. But the Sushumna ascends absolutely straight, meeting the crossings of both these nadis at every center. Ida and Pingala never function together unless a spiritual state of spiritual transformation is brought about by pranayama and rigorous Hatha Yoga.

There are days, according to the movement of the moon, the bright fortnight and the dark fortnight, when there is a regular order of movement of each of the nadis, Ida nadi and Pingala nadi, which is known to those people who have made a careful study of this system. For example, one day after the bright fortnight, which is to say, the first day of the dark fortnight, at the time of the sunrise, Pingala will start functioning for a

full one and a half hours. After that, for about a few moments, Sushumna will be functioning. Immediately after that Pingala will stop and Ida will start functioning for a full one and a half hours, then for a few moments Sushumna will start functioning, that is both Ida and Pingala will function. Then again it will switch to Pingala for a full one and a half hours, and this is the program for the first day of the dark fortnight.

On the second day and third day of the dark fortnight, changing every one and a half hours, starting at the time of the sunrise, the process will start with Pingala. On the night of the fourth day in the early morning, the process starts on the left with Ida, after every one and a half hours there is a change. This will continue for three days and after that there is a change back to the other side.

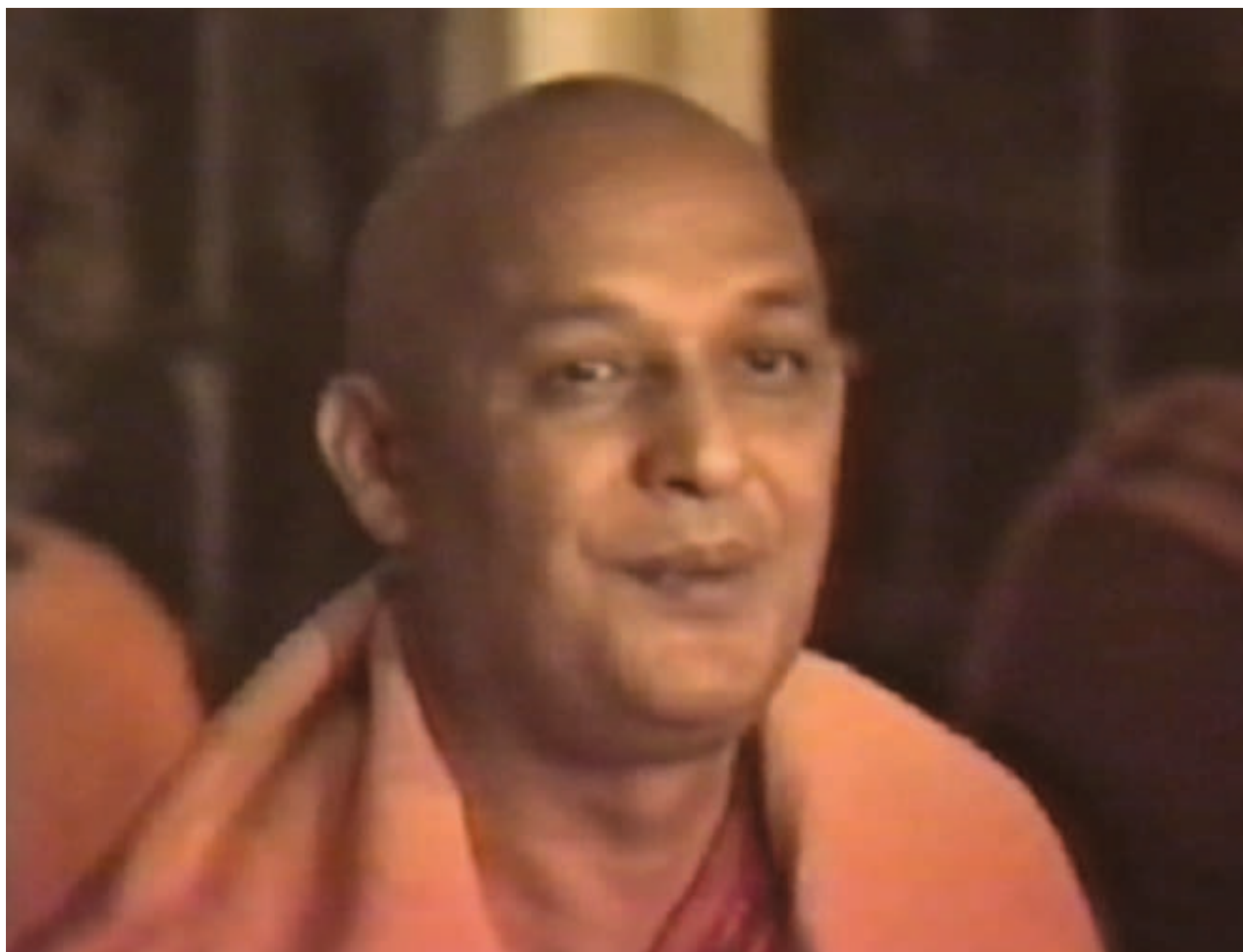
So, on the first day at sunrise, the process begins with the right and then there is a change after each three days. On the first day of the bright fortnight at sunrise the process will begin on the left side for one and a half hours, change after three days and so on. This is how the regular system of Pingala and Ida feeds the prana, that is the vitality, and the mental functions of the body and so we continue to live properly. Now, if you just try to find out which particular nadi is flowing at the moment, you will feel either the right or the left, either the Ida or the Pingala is functioning. Or maybe if you have awakened your Sushumna, both might be functioning. But this is the regular habit of the nadis. This is an absolutely regular habit of the nadis, but there are changes that take place according to the conditions in the depth of your consciousness. According to Swara yogis, the flow of Ida and Pingala is like a language. It is a code by which they are able to understand the

indications that are coming from the depths of their consciousness.

For instance, an expert in Swara Yoga can know before hand that he is going to fall ill due to a particular disease just by watching the wrong side flowing at the wrong moment, and for a certain length of time. It is possible, not only for a Swara yogi, but also for a normal man to find out whether his mental condition at the moment is free from emotional pressures, is free from subconscious disturbances, is free from unconscious inhibitions. This he can know by only watching the right type of flow at the right moment. It is definitely possible that by talking to a person that is not well, and by watching his breath, you can know whether his disease or his suffering is due to the mind or due to any disturbance in his prana. It is also possible, that if an abnormal person that is not thinking quite correctly, and is unable to attend to his duties normally, one can find out whether it is a disturbance due to the moon, or it is a disturbance due to the sun.

If it is a disturbance due to the sun in him, that is, the solar system, that is, the surya nadi or the Pingala nadi, then it determines what kinds of asanas and pranayamas should be taught to him, or rather what kind of yoga should be given to him. If he is suffering from the difficulties or the irregularities of the lunar system, or if his lunar system is affected, then it also determines which kind of meditation, or yoga practices, or even religious practices should be prescribed.

It is also possible by talking to a person and trying to find out what nadi is flowing and whether it is the right moment to predict that he is going to have a kind of emotional disturbance, or that he is going to have a kind of accident in his life.



Now, the most important thing in the awakening of Sushumna nadi is an event of balance between the Ida and Pingala in the Ajna chakra. Because that is the sole purpose of Swara Yoga, and not only the prediction of disease or abnormalities of psychosomatic health, which may be possible, but the most important purpose and I think deeper purpose of Swara Yoga is

to awaken the Sushumna nadi. Sushumna begins from the Muladhara and joins these two nadis at different points, and there is a complete confluence at Ajna chakra, like three rivers.

Now, this is the most important point. The currents of vitality are conducted by Pingala, the psychic currents are conducted by Ida, and though they cross each other,

both the currents, that is, the currents of prana and the psychic currents do not meet each other, they do not join each other, they do not form a single circuit with each other. In Ajna chakra Ida and Pingala do meet, but the two currents do not join together. Therefore, the force of Ida again returns down to Muladhara and the current of Pingala also returns to Muladhara, not being used at all since there is no connection between the two, and there is no connection between the three. The position of these two nadis at Ajna chakra is like two electric wires insulated at that point and joining each other.

Now, the purpose is to remove this insulation and to let the currents of Ida and Pingala pass into each other. This is the event of the awakening of Sushumna and this is precisely the purpose of Hatha Yoga. I am sure that all of you know that Hatha Yoga is not asanas and pranayama, but that it is a system of unifying the two systems, that is the solar and the lunar systems. Ha indicates the solar system and Tha indicates the lunar system. Hatha Yoga is a system, or is a way of uniting the two forces, and these two forces are represented by the two bija mantras, ham and tham. Ham plus tham is yoga, that is a union, or a joining, or a communion, or an interconnection between the solar, that is to say, the prana, and the lunar or psychic system. This is precisely the purpose of Hatha Yoga, and this is also the purpose of Swara Yoga. This is also the purpose of many of the different types of yoga about which our understanding is so vague and so incomplete.

When the Swara yogi removes the reasons or causes for the separation of Ida and Pingala, then the circuit is completed and the Sushumna wakes up at the bottom. When Sushumna wakes up, then the spiritual

consciousness is completely awakened and we are nearer to the purpose of our evolution.

Now, the practices that a Swara yogi is supposed to do are plenty, not one or two, there are plenty of yoga exercises which he has to do. I will only mention a few. It is very important that a Swara yogi practices Hatha Yoga. But here Hatha Yoga means neti, dhauti, basti, kapalbhati, trataka and nauli and not asanas and pranayama. Out of these neti is most important and next in importance is kapabhati. Next comes the shadow meditation. Unless you have perfected the shadow meditation it is not possible for you to see Ida or Pingala because the force of vitality or prana or the psychic force that is Ida always flow in terms of the elements known as tattwas. It is not sufficient for a Swara yogi to know which of the nadis is flowing, but he should also know which tattwa is operating at the moment. If you concentrate on the nostrils, you can feel whether Ida or Pingala is flowing. But how do you know which of the tattwas, either air, fire, water or earth is operating? For this there is a practice known as shadow meditation. This shadow meditation is to be done on the Vishuddhi point of the shadow of your own body. It is something like trataka, constant and unblinking gazing at the Vishuddhi point of your own shadow. Then you have to visualize your own shadow again in chidakash. Continue this as long as it is possible for you to visualize your own shadow in the inner sky. When the shadow has vanished and only the sky of chidakash remains, then follow the flow of the elements. The flow of the tattwas can be known by the change of the colors that takes place in the inner sky from white, and blue and red and yellow and so on, according to the character of the tattwa. But, in

addition to the little about which I have spoken, the science of Swara Yoga is a very vast science and very little is known about it in different parts of the world. From what little I have experienced and the students have experienced, I think it is one of the best systems which can be practiced by the people of the west for the awakening of, or for the discovery of, or for becoming more aware of their spiritual self.

Do not search for truth in an unknown land, and do not imagine that truth lives in a very unknown country. Truth lives somewhere here in you. The purusha lives here, it is in the body, but it transcends it. That is why it is written in the first sutra of the fifteenth chapter of the Gita that: "The roots are above, the branches are below and this is the imperishable tree, and the different glands in the body are the leaves on the branches. He who can understand this he can understand the truth". This tree of Swara Yoga, this tree of human life, I will not say of the human body, is inverted, its roots are at the top and this human tree is almost standing in shirshasana. While in the normal tree you climb from the root to the top, in this supernatural tree, you climb from the top towards the root. The awakening at the root, the awakening in Sahasrara, the awakening at the uppermost level of consciousness can take place by different methods of yoga. Out of these Swara Yoga is the mildest. But the most important thing for me and for all of us to know about Swara Yoga is it is simply fantastic and I do not know if you would like to do it, but it is through the practice of Swara Yoga, and it is the Swara yogi who can know at this very moment exactly when he is going to die.

But why all this? You know that those who leave this body and at the time of departure remain unconscious,

they go unconsciously, they are taken away unconsciously, and they will be attracted to any womb, to any birth, to any incarnation without consciousness, in darkness, in avidya. But those who are conscious at the time of departure, they leave the body consciously, they move out of the body consciously, they travel throughout the planes consciously, they enter their incarnation consciously and they control many of their destinies if not all of them.

But if you do not know the time of your death, how are you going to practice consciousness? Because this consciousness, in which you and I are presently, is not allowed to survive at the time of death, it is a different consciousness that is allowed to survive. For this consciousness I should use the term meditation consciousness. That is, the consciousness of the individual at the depth of meditation, the consciousness or awareness of the individual at the time of meditation. No one can survive after death in all other forms of consciousness which are diminished, which are annihilated, and they dissolve into complete suspension. Therefore, those people who do not want to be taken away unconsciously from their home should know the time when they are going to depart, and precisely at that time they should remain at the highest consciousness and with absolute awareness they leave the body and they come back.

Well, in such a short time it is not possible to deal with the entire topic of Swara Yoga. We shall do so at some other time and maybe we will introduce this yoga to the west. This time I have come here to introduce Tantra and Swara Yoga.

Hari Om Tat Sat

Laya Yoga

Swami Satyananda Saraswati

Paris, France, May 1, 1970

Blessed spiritual seekers
Hari Om

I think that it is the first time that I have to speak publicly on Laya Yoga. It is not the first time you are hearing something about Laya Yoga. You have read many books about Laya Yoga and its various techniques but what you will hear from me this evening will be a bit of a disillusionment regarding your own convictions.

First of all you must understand that in Sanskrit the word *Laya* means dissolution. The word *laya* means dissolution of something into something. But, what makes it different from Samadhi? What makes Laya different from super consciousness? After all, all the systems of yoga should lead to a higher state where the dissolution of lower consciousness takes place. In that case then, every yoga is Laya Yoga. Whether you practice pranayama or you practice Kriya Yoga or you practice meditation on God or Guru, when your individual consciousness merges into super consciousness, it is in a state of dissolution, or it is a state of Laya. In that case, every yoga is Laya Yoga. But still when all of that has been said, Laya Yoga is still a yoga by itself, and we have to understand this now.

Superconsciousness the ultimate aim of the individual and the continuing process of evolution.

Super consciousness is the ultimate aim for each and every individual. Super consciousness is the ultimate

of this continuing process of evolution. In a super conscious state, one does not become unconscious. One does not lose one's individual consciousness but remains completely aware of all that is happening inside, as well as outside. On this path that leads to super consciousness one has to go with such alertness that one's individual consciousness does not get suspended or dissolved. But in the practice of Laya Yoga, the individual consciousness is made to lose its contact with the internal, as well as the external.

The elements of prakriti, or the elements of nature, that are formed by the three gunas, sattva, rajas and tamas, bring about a certain effect or a movement in the pattern of human consciousness. There are two ways – either you try to transcend the three gunas, sattva, rajas and tamas, you transcend them completely and sit down at a certain higher level of super consciousness or you do not transcend them but try to withdraw them for sometime, for the time you are in meditation. The Laya Yoga is a kind of yoga in which the physical brain centers, the nervous system and also the centers of consciousness within the brain are brought to a state of unconsciousness, consciously. You have complete control; you have complete and voluntary control over the process of dissolution of consciousness, that is, of your “I”.

It is something like this. As you close your eyes, and you open them, and you close them again, and open them again, in the same manner one who is practicing Laya Yoga is able to manifest his consciousness outside in his daily life and at the same time if he wants to at any time, he can withdraw the whole consciousness and just get into complete unconsciousness and a complete state of dissolution

Two Types of Yoga: to transcend nature or to dissolve nature in the general body of consciousness.

Now, there are two kinds of yoga. One in which you transcend the nature, or the three gunas and another in which you try to dissolve the nature, prakriti, the three gunas in the pattern of consciousness or in the general body of consciousness. This is of course a very short cut method, but it has to be learned with a teacher so that you do not make mistakes. It is not at all a difficult thing for us to do. We can do it but we need a portion of pranayama and a portion of kriyas. Another important point we should remember that in the super consciousness state you are aware of awareness. In Laya Yoga you are aware of unawareness. Super consciousness is really difficult and it depends of your personal spiritual evolution. But Laya Yoga can be forced on you, you can force the practices of Laya Yoga on yourself, and you can bring about desired changes in the physical, mental and spiritual conditions.

For those who want to practice Laya Yoga, it is very important that they should take to Hatha Yoga first. But by Hatha Yoga, I do not mean asanas and pranayama because it never means that. Hatha Yoga is an act of bringing about balance between the sympathetic and the parasympathetic nervous systems by certain methods. Asanas and pranayama which have been practiced in India as well as in the west do not form a part of Raja Yoga, but they form a part of Tantra. Unfortunately our modern scholars and scholars in the last century made this horrible mistake because they thought if they said that they were practicing Tantra, people would be horrified and so they said they were practicing yoga. I am sure that no yoga teacher in France has got the courage to say, “I am teaching Tantra.”, but he will say “I am

teaching yoga". But I tell you, he is not teaching yoga, he is teaching only Tantra, because asanas and pranayama form most important items of the Tantric system.

The six systems of hatha yoga

Now, Hatha Yoga consists of the six systems as you already know. Neti, basti, kapalbhati, dhauti, trataka and nauli. Furthermore you have to learn what these six systems are and how they are practiced.

For the practitioner of Laya Yoga it is very important that he practice neti. Neti is not cleaning of the nose, but it is irrigating or it is cooling the optic system, the frontal brain, the entire glottis and the whole mouth. By the practice of neti, if it is rightly done with water, rubber catheter, mild butter, clarified butter and with something else also, you are trying to awaken a certain gland which is situated in the interior of your nose behind the mucus membrane.

The next practice is called dhauti. In this you have the process of drinking water and vomiting it out. Also drinking salt water as a form of cleansing by taking about sixteen glasses of water, and a few very simple asanas, then bringing the water out through the anus. It cleans your system so completely that you pass exactly the clean water that you take in.

Then there is a third kriya which is called kapalbhati. In this practice of kapalbhati, at one stretch one hundred pranayamas are to be done. After you have finished one hundred rounds, you should practice absolute exhalation and retain the breath out, and then practice mulabandha, uddhayanabandha and jalandharbandha. Then practice it again one hundred times. Finally you try to concentrate on chidakash which is the inner space which you see on the inner wall of your forehead. However, I found even here in the western countries,

kapalbhati is not practiced exactly according to the system which is to be practiced in Laya yoga.

For instance, day before yesterday I saw someone practicing kapalbhati with very hard expulsions. That is not the right system. It may be that it is written in the books like that, but books are subject to interpretations and correct understanding. Practicing kapalbhati one hundred times is the simplest thing, not at all difficult provided that you know how to do it correctly. I think that everyone should be doing it in the mornings unconsciously at least twenty times. The way you clean your nose in the morning, that is kapalbhati.

If you practice kapalbhati you will know how true it is that after one hundred rounds of kapalbhati practiced thirty six times, the mind will merge. But kapalbhati should be practiced either in siddhasana or in padmasana. It is true that you can remember God on an easy chair also, I do not disagree. You can be good even when you meditate on a chair or anywhere but in kapalbhati, absolute control over mulabandha, absolute control over the urinary system and absolute control over the abdominal system should be maintained.

Mulabandha is the control or contraction of muladhara chakra, short for muladhara bandha.

There is also another misunderstanding which has got to be cleared up here in the west. People think that mulabandha is the control or the contraction of the anus but it is not. It is a mistake that is made even in India. By the word mulabandha you should always remember contraction of the perineum and not contraction of anus is meant. The complete name of mulabandha is Muladharabandha. The Muladhara is a chakra, the *Muladhara* psychic center and *bandha* means control.

Contraction of the Muladhara chakra is abbreviated as mulabandha. Therefore, I think that before you go to practice kapalbhati, you will have to practice mulabandha correctly. I have read in some of the books in English and also some in other languages where they say practice ashwini mudra first, contraction and expansion of the sphincter and then automatically it goes to mulabandha. Ashwini mudra and mulabandha are two different things, not one and the same and you cannot connect them chronologically. Ashwini mudra is the contraction of the anus, that is to say the sphincter muscle. Whereas, Muladharabandha is control of the perineum in the masculine body and in the feminine structure it is control over the lowest part of the uterus. This has to be practiced first then go on with kapalbhati.

Control of thyroid glands by mastery of jalandhara bandha

Also jalandharabandha has got to be learned properly because sometimes I have seen some of the pictures in different books where they practice jalandharabandha, with the chin just touching the chest and it is not correct. I am telling you all these things only with reference to Laya Yoga and not concerning your daily practice. You may do whatever you like. Jalandharabandha cannot be practiced while standing. It can only be practiced in two asanas, namely, padmasana, the lotus pose and siddhasana, the adepts pose. This is all. I can practice even now also but this is not jalandhara, it is akin to jalandhara. Jalandharabandha brings about a total control of the glands which are known as the thyroid system and one has to know how to control these glands by the practice of jalandharabandha.

When you are practicing kapalbhati the body should not move. It is said that if you are doing kapalbhati one

hundred times for thirty six rounds, your body should be like a statue. The kapalbhati breath has to proceed, very gently. Gently you have to do it one hundred times and if you do it now you may get the first stage of Laya here in our Divine Life Society. But please do not go to your home and try to do it tonight. If you want to try prepare for next time in August when I am coming here again. The preparations must start one month before. This should be enough about kapalbhati.

Now I will discuss trataka. Trataka can be practiced on a candle, on a dot, a black dot, or on a big or small crystal ball. Crystal balls are of two types, those which are transparent and those which are not transparent. The non-transparent crystals are known as Shiva-Lingams and of course you must have seen and heard about the transparent Shiva-Lingams. There is a way, a method and a definite process of practicing trataka. Trataka can bring about the awakening of your monstrous psychic being. Therefore, even though you practice trataka for your eyes, for curing your insomnia, it should be done very carefully so that you do not develop wrong psychic explosions.

Some people practiced trataka and they saw hell, monsters, ghosts and such terrible things that they stopped the whole thing. They thought perhaps that these things really had come down. But actually, the whole thing was an expression of what was suppressed in them. Therefore, when you practice trataka there is a system according to which you look at the crystal, you look at the black dot. Your eyes should be open but there is nothing which you can see in front of you. The perception of the object disappears in toto. This much is about trataka.

But the most important practice in Hatha Yoga is the practice of nauli. The practice of nauli is intended

to recharge or to awaken the navel center, the solar plexus or the Manipura chakra which is very important in Laya Yoga.

Now when you have practiced Hatha Yoga you are ready for Laya Yoga. I am sure that you know that the word Hatha means Ida and Pingala, the solar and lunar channels, the mental and vital energies or the sympathetic and the parasympathetic nervous channels. When there is a complete balance of the Ida and Pingala, which are really the nervous systems in the physical body, exactly at that moment you are ready for Laya Yoga otherwise you are going to fall into nervous imbalance. You are going to get into nervous imbalance through Laya Yoga just as many people become schizophrenic.

Lack of balance in ida and pingala, the autonomous nervous system can lead to violent behaviors.

Balance, harmony, equilibrium in these two great nervous systems can be brought about by nothing else except the practice of Hatha Yoga. But if you do not practice Hatha Yoga and feel that you can get along without it, then the nervous imbalance, either the sympathetic or the parasympathetic imbalance will manifest itself in the practice of Laya Yoga. Maybe we are going to become either idiots or we are going to become absolutely violent.

After this has been done the practice of Laya Yoga constitutes a very important exercise that brings about a state of total unconsciousness, voluntary unconsciousness. In connection with this you should remember one thing which is known as Vajroli and two other pranayamas which are known as Moorchha and Surya Bedha Pranayama.

Vajroli, which I will not discuss in detail because I think that I should not, is very useful for you and it will help you in your life. I will devote a few minutes to it. Having sat either in siddhasana or in the lotus pose, close your eyes. Concentrate first on the abdominal viscera, the lowest part of the abdomen, exactly at the point where the vasectomy operation is performed and contract that point. Go on contracting slowly and then the whole urinary tract is contracted inside. It goes on step by step, and stage by stage. The lower abdominal viscera and the area of the entire genitalia is all withdrawn inside. Then you have to release it as slowly as you have withdrawn it. Again you have to contract the lower abdominal viscera and then gradually, stage by stage, the entire area of the genitalia has to be withdrawn as much as it is possible for you. This should be practiced while you are practicing internal retention or *antar kumbhak*, that is, breathing in and retaining the breath inside.. But it is very important that jalandharabandha is performed during that moment. Go on practicing this mudra. Vajroli, as long as it is practical or for as long as you have time to devote to it.

Then you should go on to the practices of the Moorchha and Surya Bedha Pranayamas. You should remain seated in the whole practice and after that you have to practice one of the kriyas which is known as Naumukhi in the Tantra Shastras, in the Tantric system. After Naumukhi you have to practice one more kriya which also is a part of the Tantric system but it will not be possible for me to tell it to you at this stage.

After practicing these two kriyas for about ten minutes, you have completely closed your eyes, and then you make a particular sound but the sound must end with humming. It cannot be just the name of God.

It should be a sound ending with humming, hummm, humm, and counting that sound, as for instance, Om. I take up Om and go on practicing OMM, OMM, OMM, OMM, the M sound should be maintained continuously for half an hour, twenty minutes or twenty five minutes or as long as it is practically possible for you. It is during this practice of Ommm, that you will lose your individual consciousness, you will be aware that you have become unconscious. You will be able to be in complete knowledge of the whole fact of unconsciousness that is taking place. But it will not be possible for you to know that you are humming Ommm, while the other spectators will be seeing you and they would just be hearing that you are groaning gently, a very mild tone which you are repeating because your consciousness is now dissolving.

When you sleep at night in deep slumber that is also Laya Yoga but in that state of Laya Yoga the brain, the mind, the consciousness remains in a depressed condition and it is not stimulated. It is not awakened. In the practice of Laya Yoga the brain and the consciousness, etc., are brought to a very high level, and in that high level the unconsciousness takes place.

Laya Yoga really begins with this, but this much is not Laya Yoga. If we say that this is Laya Yoga we are setting a limit to the evolution of the individual knowledge or individual consciousness. There is no difference between Kundalini Yoga and Laya Yoga and Kriya Yoga. There are very many methods that can be practiced and that are taught for the dissolution of individual consciousness at a very heightened level.

We say that an ordinary man sleeps on the bed but the yogi sleeps in heaven. It only means that the ordinary man becomes unconscious at a very low

level of consciousness while a Laya yogi becomes unconscious at a very heightened and evolved level of his consciousness.

One needs about two hours in the morning to practice Laya Yoga. Preparation should take one month. Learning of actual Laya Yoga kriyas takes one month. Then there are diet restrictions. All that stands in the way of the process of acceleration of human metabolism is against Laya Yoga. Kindly, remember that one of the most important points in Laya Yoga is the fact that if your metabolism is not accelerated you cannot achieve Laya Yoga at any cost. A Laya yogi is not against milk is not against meat, chicken, or fish or anything like that but because certain diets stand in the way of the process of acceleration of human metabolism, so they do not take it, not even milk. In addition some kind of drug habits of course may bring about a state of unconsciousness, calmness, tranquility, serenity, I completely agree, but they interfere with the process of Laya Yoga.

Before I conclude this short discourse on Laya Yoga, I may tell you that in our scriptures on Tantrism, Laya Yoga is talked about with great respect. But Laya Yoga has one great disadvantage. The disadvantage is that it takes you away from the Self. It takes you away from the Self by the development of the super natural or extra sensory qualities.

Whether it is the practice of kapalbhati, whether it is the practice of Moorchha pranayama or is the practice of Vajroli, it definitely develops some of the ultrasonic or supra sonic or para-psychological, whatever you may call them, brain centers. They are known as siddhis. Those siddhis, those psychic powers, higher or lower in nature, divert the attention of human consciousness from the higher Self and that is the greatest barrier.

Therefore, the practices of Laya Yoga should be done with a Guru and in his presence.

There are many minor instructions concerning Laya Yoga. I do not think that it is possible for us to deal with these small details, but for instance, Laya Yoga should not be practiced by an unmarried person, and if you are not married and you want to practice Laya Yoga, you should marry first, and then practice it (audience laughter), it is no joke. It is a very scientific truth that I am putting before you. You will have to lighten, you will have to unburden the posterior pituitary from those congested progesterone and estrogen hormones and eliminate them so that the flower opens.

There are certain toxins in the system, not only in the stomach, not only in the blood, not only in the heart, or lungs, not only in the muscles, or in the bones, the toxins are also present in your nervous system, in your brain. You have to eliminate all those toxins. It is only after that that Laya Yoga is going to bring that serenity and that calm and total and homogeneous dissolution.

I saw one of the groups of Laya Yoga, somewhere I do not want to mention where, they were practicing Laya Yoga and in between they were going "whoooo", crying. I started thinking "What is causing this?" Then I thought it was because those people were practicing Laya Yoga under cerebral tensions caused by the un-eliminated hormones and as far as I am concerned I teach Laya Yoga but I never teach it to those who are celibate. There may be many types of yoga such as Bhakti Yoga, Kirtan Yoga, Japa Yoga, and Mala Yoga which I think are for all, but Laya Yoga is only for those people who are really married. There are other facts about Laya Yoga which I hope to tell you when we meet next time.

Hari Om Tat Sat

Introduction to Upanishads

Swami Satyananda Saraswati

Paris, France, May 19, 1970

In this morning class we will have a little introduction to the Upanishads. According to the great scholars, such as Max Mueller and others, about five thousand years ago, there happened to be a great tradition of gurus and disciples. This tradition between gurus and disciples involved the great science of the supreme self. For centuries the disciples questioned as to what is the truth, and where did it come from. More than 5000 years ago people use to practice ceremonies, rituals and they believed in many gods in heaven, and they believed in hell and heaven. They believed in a God who would punish. But there were intellectuals; there were aspirants, who wanted to know what the truth was. Is the supreme self a person? Is the Supreme Being a man? Is he different from us? Is he different from creation and what is this life? Is it a process of evolution or is it a static something?

These and many more questions arose in the mind of an intelligent man for which he himself could not find an answer. Then such disciples went to the gurus, to the teachers, into the forest, into seclusion, and put many questions of this nature. The gurus replied to these questions and the disciples heard them. They were not recorded as we are doing today, they

were only heard, and because when you listen to the teachings they go into your subconscious mind. But when the teachings are recorded they miss the subconscious points because the subconscious mind is relaxed since it knows that it is going to get it again on the tape recorder.

Ultimately, they came to one conclusion, that there is only one homogeneous, supreme and infinite consciousness. That supreme consciousness is beyond body consciousness, is beyond mind consciousness and is beyond sense consciousness. Therefore, we have two categories of consciousness. One is the lower consciousness and another is the higher consciousness and the lower consciousness is the mind, the body, the senses, the intellect and also the ego. But the higher consciousness is beyond all these. It is not through logic, it is not through thinking, it is not through intellection, that we can comprehend the higher consciousness. There is only one way by which it is possible for each and everyone to be able to commune, or to be able to understand, or to be able to experience that highest consciousness.

You have to withdraw yourself from lower consciousness, and this process of withdrawal from the lower consciousness and communion with the higher consciousness is known as meditation. In Sanskrit we call it dhyana. Dhyana does not mean concentration. The word *dhyana* literally means awareness. It is through meditation that one can commune with higher consciousness. The process of this communion was known as yoga. Yoga does not mean exercises, yoga literally means communion. Please remember from this moment onwards that yoga means communion. When the lower consciousness communes with

the transcendental and higher consciousness it is communion.

Now what is the position at the present? Through our consciousness we are aware of objects, we are aware of sounds, we are aware of tactile sensations, we are aware of forms, we are aware of tastes, we are aware of smells, we are aware of emotions. My consciousness and your consciousness are now attached to the external things. This is the reason for pleasure and pain. It has been said in the Upanishads, and you will also agree with it, that as soon as my consciousness is attached to the exterior things, it experiences pain and agony. But when you follow the process of dhyana or meditation, then the consciousness is withdrawn from the objects and is attached to the inner consciousness, the Atman. Now, therefore, in the Upanishads, the main theme is the realization of the Self.

You must have read or you must have come across, the word Upanishad a number of times. The great German philosopher Schopenhauer loved the Upanishads. The great scholar Carlyle loved the Upanishads. There were great people like Max Mueller and Mr. Wilson, and many more who wrote commentaries on the Upanishads. The subject matter of the Upanishads is the highest Self in man. What does the word Upanishad mean? *Upa* means close, next to and near. *Nishad* means to sit. *Upanishad* means to sit close by. It means the position of a guru and his disciples. Guru and disciples sat together and discussed the higher subjects. The guru went on teaching the disciple and the disciple went on understanding. When the guru had taught everything to the disciple he asked the disciple to go into seclusion and to practice meditation. Because when

you only listen to your guru, and you go on listening for centuries, nothing is going to happen. It is something like going to a cooking class, and attending the cooking class for twenty years and not cooking at home, you are not going to learn anything.

If the guru tells you all about the higher Self, and you understand it through the mind, through your intellect, it is not enough. The supreme Self, the great Atman, must not be only understood but it should be experienced for yourself. The experience of the higher Self, the experience of the Supreme Atman, or the experience of the Supreme Being, can come only by practice. But there is a problem. Everybody cannot devote twenty four hours a day in meditation. It is also not possible for me to retain everything the guru has said. You also cannot just close your eyes and meditate for hours. You can also not remain here in this camp for twenty four hours including night time. After ten days you have to return to the hot pans of Paris or London. Is it possible to commune with that higher Self in the place where you are? This was also one of the questions. This proved to be a great problem, and this problem has not been solved to this day.

Everyone is saying that the Supreme Being can be experienced anywhere, but they are not trying for it. Even after 5000 years we have this same problem to this day. But yoga solves the problem. It does this in a very simple way. You do not have to control your mind. You do not have to suppress your feelings, you do not have to change the status of your life, but you have to become aware. You have to become aware, that is all. It is like a loving mother, who cannot remain with her son all the twenty four hours but she

is aware of her son all the twenty four hours. Because there is no distance between me and my higher Self, he is here, and he is here now. You do not have to go very far, you do not have to change anything in life, but you have to find a way out. You have to find a way out to find that. For many centuries people have been trying very hard to realize this consciousness by various religions or non-religious methods. People went into jungles. They renounced their husband or wife and children. They changed their diets. They threw away their clothes. They abstained from sex and lived the life of celibates. They rejected money and also property. They went into stark isolation. True, that was the way, but is that the only way? Is self-realization the sole monopoly of these people, or is it possible for everyone to realize. If the Self, if the Atman, if the Supreme Being, if the Brahman is a non-physical Being, why do we attach so much to the physical aspects of life?

Supposing, for example, here is a Muslim, here is a Christian, here is a Hindu, here is a Buddhist, can they not love each other? Because Hindus, Christians, Muslims, Buddhists, they are all qualifications. That is all and nothing more. Even as a black man loves a white man, the white man has not got to change his body, or the black man does not have to change his body, in the same manner, if you want to realize the higher Self you do not have to change your physical things. Therefore, now today, in this twentieth century, we have been coming to one conclusion, that Self-realization is possible for everyone. Even as you can sleep at night with your gown, with your sweater and pullover, in the same way you can definitely commune with your higher Self with anything that you have. But there is

one important condition. You have got to be free from the neuroses of life, and this is the most important and the vital point. You do not have to reject anything and you do not have to renounce anything, but you have got to be free from the neuroses of life, the attachments of life.

Now, I am going to explain what neurosis is. We should not misunderstand that we should detach ourselves from wife, from husband, from children, from duty, from social obligations. You must have heard of the Sanskrit word *vairagya*. *Vairagya* is normally translated as detachment. There were two gardeners who went to the market and purchased a hundred different seedlings and plants. They took these seedlings and planted them on their own farms. Now, that night, one gardener started thinking, "I have planted 100 seedlings, after five years I will get the mangos or the apples. After seven I will get a lot of money, after ten years I will get even more money, after twenty years I will export them and after fifty years I will become a multi-millionaire. And that is how the poor man could not sleep till late at night at 3 o'clock. He could not sleep. He tried tranquilizers, he tried bhang, he tried smoking, but he could not sleep until early morning. About eight o'clock he went to his farm and to his utter dismay he found that at least fifty seedlings were destroyed by cows, and many other animals and he just broke and collapsed. When he came back he had a quarrel with his wife and a conflict with his son and that is how he went on. This is called neurosis and its consequences.

Now, the other gardener did the same thing with his seedlings, had a nice rest at night, he did not think much. In the early morning he went to his farm, he

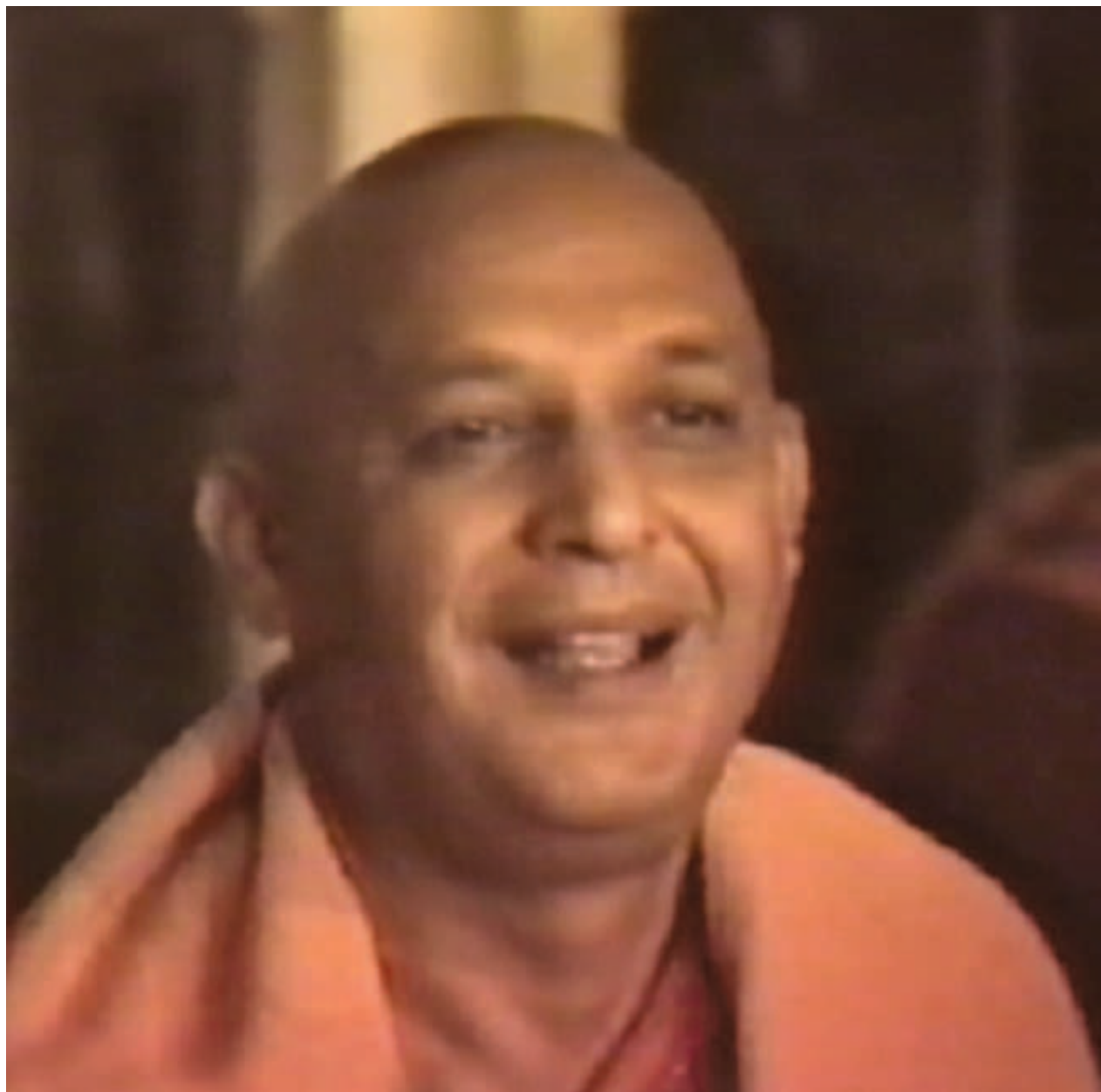
also noted many seedlings destroyed by the animals. Immediately, he took action. He brought the laborers, the workers and his own family members. He built a very strong fence by evening and the remaining forty seedlings were protected.

It is exactly such an attitude which one has to develop in life in order to succeed in the spiritual quest, and this is the subject matter of all the Upanishads. There are one hundred and eight Upanishads. Out of them thirty are minor Upanishads and ten are major Upanishads and out of these ten there is one most important Upanishad which I am going to recite just now. The name of this Upanishad is Ishavasya Upanishad. It means the initiation of the disciple concerning the dwelling place of the great Self. It will be of great interest to you all as to how the Vedas are chanted. With your eyes closed you will kindly tune yourselves to the sound.

(Swamiji chants the complete Ishavasya Upanishad in Sanskrit.)

Now you can open your eyes. This was a chanting from the Upanishads. It is the first Upanishad in which the question has come, and which is the basis of yoga and this is the basis of Vedanta. It has asked many obstinate questions. Should we renounce life? Should we renounce the karmas? Should we only meditate? Should we believe that the truth or the Supreme Consciousness lives in one place? Is Super-consciousness different from myself? Is Super-consciousness an unfoldment or is it a cultivation of something from outside? And if you understand the answers given you will understand something about the purpose of yoga.

Hari Om Tat Sat



Kathopanishad

Swami Satyananda Saraswati

Paris, France, May 19, 1970

There is one Upanishad called the Kathopanishad. This Upanishad is part of one Veda and there is a beautiful story in this Upanishad.

There was a great householder, when he became old he thought of performing a sacrifice and giving everything away in charity. In old India there was a very nice tradition. When a man became old he would give all his personal property in charity to the public. He would not leave anything to his children. Therefore, the children would work very hard because they would not expect anything from their father. Once, this householder was performing this charity. He had a small child. When he was giving away everything, he was also giving away his cows, young and old both. Now, the property, the money, the farm, the cattle, all were his possessions, which he gave in charity. The child was sitting there before his father and he started thinking; "I am also a possession of my father, a part of his property." But this did not come to the father's mind and therefore, the father gave everything in charity except the child.

Then the child asked, "Father, unto whom will you give me?" The father did not respond because in the past all the fathers had given all their property excepting their children, and people never thought that the children are a part of the



moveable property of their fathers. So the second time the child asked, "To whom will you give me?" Still the father did not understand. It did not strike the father until the child asked for the third time, "Unto whom will you give me?" After the third time the father got fed up and annoyed he said, "Unto death I give you."

And so it happened that the son transcended the physical plane, he was no longer seeing his father, and he was not seeing anything of this world, and he transcended the physical consciousness. In fact, he went to the plane of death. It is said that he went to the lord of death but the lord of death was not there. The lord of death was perhaps on a tour of inspection. He waited at his door for three nights. On the fourth day the lord of death returned and he came to know that the son of a great rishi has been waiting at his door for the last three days. He was greatly moved and he came to the child and he said to him, "You have waited at my door for three nights and therefore, in return I give you three boons. Ask me."

Now it is the three boons that the boy is asking of the lord of death that I am going to talk about. The first boon he asked for was, "When I return back to my father he should be able to recognize me." The second boon he asked for was, "I have heard that there is a heavenly fire, such that, if you light that heavenly fire neither old age nor death, nor disease affect the man. What is that heavenly fire? And the lord of death revealed unto him the path of internal yoga. How the fire could be created within by the breathing and how old age and death can be overcome by it and these two boons were granted.

The third boon he asked for was, "I have heard that after death the soul survives. Some say it does and

some say it does not. What is the fact and what is the truth?" He is telling the lord of death, "Since you know everything this side and also the other side, you can tell me whether the soul's survival is a truth or if it is a myth." The lord of death replied saying, "Oh boy! You are asking a question which is not appropriate for your age. Ask another question, ask for another boon." Then the boy said, "What is the use of asking for another boon when this is the most important one?" Then the lord of death said to him, "Ask me for prosperity, and ask me for beautiful damsels, wonderful worlds, security for children and grandchildren and long life. Ask for anything you like but do not ask this question." But the wise boy does not care for all the things that are promised to him. He is seeking for the knowledge and he is asking for it. For a long time the lord of death went on tempting him with wealth, name and fame, long life, gold and silver, but nothing satisfied the boy. He refused all of these offers and finally the lord of death replied, "In short, now I am going to tell you." The lord of death initiated him into four systems.

The first truth is that the supreme consciousness is only consciousness. It is not a being; consciousness is not a man or a personal self. You cannot see it, you cannot feel it, you cannot touch it, and you cannot assimilate it through the mind. First, you have to develop intuition, first you have to open the third eye, and first you have to open the fourth dimension of your personality. Then and then alone can you have the knowledge of that consciousness. Do not expect that with these eyes, and with this lower self you will have any glimpse of that. Even if we cannot see the virus with the naked eye, we have to use a microscope to see it, even as we cannot see the radio waves with the

naked eye, but you need an appropriate instrument, in the same way, that subtlest consciousness, the most subtle consciousness in us has to be perceived through the eyes of the intuition, through the third eye.

The second truth he revealed to him was, "I am Super-consciousness." It should not mean that this body is super-consciousness. It should not mean that the mind is super-consciousness. It means the real I beyond name and form, beyond time and space, is Super-consciousness. The pure I and Super-consciousness, the pure I, the unqualified I and Super-consciousness are not two but they are one and the same. When the individual I is purified and becomes unqualified, then it becomes Super-consciousness.

The third truth is that you are that unseen Super-consciousness. The Super-consciousness and you are not two but one. The only difference is that you are now qualified by name and form, by time and space. If this you is purified it becomes Super-consciousness.

The fourth truth is that this individual consciousness and that Super-consciousness are the same. This individual, Atman, and that Super-consciousness or the cosmic consciousness are not two but they are the same.

Now, these are the four truths. The first truth is that Super-consciousness is God. The second truth is that I am that Super-consciousness. The third truth is that you are that Super-consciousness and the fourth truth is that individual consciousness and that Super-consciousness are one and the same.

The name of that boy was Nachiketas, and in Upanishadic lore that name denotes constant spiritual search, constant questioning and constant investigation.

Hari Om Tat Sat

Kundalini Yoga

Swami Satyananda Saraswati

Paris, France, May 18, 1970

This evening I want to devote a little time to a very important topic which is Kundalini Yoga. Regarding Kundalini Yoga we have to understand almost all the things systematically so that we are not scared of this great topic. Kundalini Yoga is a system, Kundalini Yoga is a science which deals with the awakening of something very important in us. In almost all the books that are written on Kundalini Yoga, it is believed that the seat of kundalini is in Muladhara chakra, that is, at the bottom and people feel that the kundalini wakes up in Muladhara and makes its way through the spinal cord and like a serpent goes up to the top to Sahasrara. In fact, we have to understand that Kundalini Yoga in a very practical system which we people of today can understand. There are some people who feel that kundalini is not in this physical body, but that it is somewhere else, in the astral or the spiritual body. Now, I will try to put before you a few thoughts which are my beliefs and I am sure that you will try to understand and make your own decisions.

In this human body, the brain is most important. This brain, about which you have read a lot in your physical sciences, is so important, because we think, we decide, we understand, we feel by means of this brain. This brain has infinite capacities, a few have come up, and the rest are still dormant. The capacities that are already awakened, are the mental and

intellectual capacities, and the capacities that are lying dormant, which remain un-awakened, they are known as sleeping kundalini. This phrase "sleeping kundalini" symbolizes the dormant brain centers. The dormant centers of the brain are not one, or one hundred, but they are millions.

In the course of evolution of thousands of years to come the whole brain is going to develop to its complete structure. This brain of man is developing, it is unfolding, and it is also expressing many more centers than it has ever done in the past. But it will take millions of years before man has unfolded the whole of his brain. By the practice of Kundalini Yoga we can accelerate this process of evolution, and thus we can develop or we can unfold the brain centers as we need them or as we want them. But then, the problem that is before all of us, and that is before you also, is how to awaken different centers in the brain.

If you ask Swami Pragyanda how to awaken the brain centers, he will take a hammer and strike our head one thousand times. Of course, maybe by hitting the head with a hammer he may be able to awaken a few significant or insignificant centers in the brain, but maybe he will also destroy many thousands. Now, this brain about which you have read a lot in your physical science, according to me and according to yoga, is divided into three main divisions, or three main territories. One is known as the conscious brain, one is known as the subconscious brain and the third is the unconscious brain. You may even call them the developed brain, the developing brain, and the undeveloped brain. Now, each and everyone in this world has his brain developed, but all are not uniform, all do not stand at the same point. The development of

my brain is not the same as yours; maybe I have more centers evolved or more centers dormant. Now, in this unconscious brain, and in the subconscious brain, there are still only small areas which are active. These different areas in the brain, which belong to these three types of activity, are controlled by *nadis* or nerve channels or nervous channels.

Out of these three nervous systems, the most important nervous system that is connected with the highest consciousness in man is *Sushumna nadi*, or the central nervous system. Now these three nervous systems have a central canal, each running through the interior of the spinal cord. If you see the vertebral column from inside the body you will find at different places what you call a plexus, some fibrous groups, something like the chakras, or something like the nervous junctions. It is something like a cobweb; it is something like the spider's web that grows at different locations in this spinal cord from the top to the bottom. If you happen to see that part of the spinal cord you will see that it looks as if these fibrous growths at the particular points are really the junctions from which the nerves are spread all over the body. These junctions are known as chakras and these junctions are individually connected with a particular part of the brain.

If you are able to create sensations, if you are able to create movement, if you are able to create life, if you are able to excite or stimulate any one of these junctions, these chakras, the sensation is immediately communicated or conveyed to the corresponding part of the brain, which helps in the awakening of that part of the brain. The chakras or the nerve junctions which are nearer to the brain brings quicker awakening and conveys the sensations more quickly to the brain

than those further away. The most distant center is Muladhara chakra and life, or stimulus that is created by any method in Muladhara chakra takes a longer time to reach the corresponding part of the brain. Even if you are able to bring awakening, slight awakening in Muladhara chakra the influence on the brain will not be as much as what happens by awakening Ajna chakra or Vishuddhi chakra, because the distance between the brain and these chakras is very short, and the sensations reach the brain very quickly, without any distortion, or without any distribution, or without any diversion.

I feel that is why we are asked to concentrate, on Muladhara chakra first, because we know that the sensations which will be carried to the brain will be very mild, and by the time the real awakening takes place we will have become accustomed to those awakenings in the brain; and no adverse events will take place. Another important point I want to emphasize is that though the brain has hundreds of such centers in each and every individual, maybe according to the structure of his nature, or because of the nature of the food he eats, or his parentage, or some other reason, a particular center is more sensitive than some other center. Maybe in me, Anahata may be more sensitive than Manipura, or the center in the brain corresponding to Manipura may be more sensitive than the center corresponding to Anahata and therefore the awakening in the brain takes place in that chakra which is already awakened in you, or which is more developed or more sensitive.

Though it is written in the books, that you should awaken one chakra and then proceed to the next, and then the third, and then the fourth, I can tell you very frankly that I do not agree. In fact we should try to awaken all of them by concentration or meditation or

any other method. Out of these seven or eight, it could be that one of them is very sensitive in your case, and might therefore become awakened. Therefore, instead of wasting time on Muladhara, or Swadhisthana, or Manipura, or Anahata, by working on all of them together you might come to the right one.

Another fact I want to bring to your notice is that all these six or seven or eight chakras are not connected to each other like the different classes in a school, such that each previous class is connected with the next one, and unless you pass in the previous class you cannot go to the next one. It is not like that but each chakra is absolutely independent, and the awakening of Muladhara is not responsible for the awakening of Swadhisthana, and the awakening of Swadhisthana is not responsible for the awakening of Manipura. You can awaken all the three independently, or you can directly awaken either Manipura, or any other chakra, absolutely independently.

Awakening taking place by meditation or any other method in any of the chakras is conveyed to the brain, only involving Ajna chakra, because the sensation of each and every chakra must go through the Ajna chakra, and not through any other chakra. That is to say, awakening in Muladhara, or in Swadhisthana, or in Manipura, etc, goes straight to Ajna and from Ajna it is conducted to that particular corresponding part of the brain, and it does not concern any chakra in between. Therefore, when the awakening takes place in any of the chakras, always remember that two chakras are involved, that is, Muladhara and Ajna, Swadhisthana and Ajna, Manipura and Ajna, Anahata and Ajna, Vishuddhi and Ajna, Bindu and Ajna. Ajna must be awakened because there is no other way to the junction.

Now, note that in order to awaken the hidden and the dormant powers of centers in the brain, you do not have to deal with them directly, but you have to deal with them indirectly through these indirect centers which are known as chakras. That is point number one. Number two, in order to awaken these chakras you also have other corresponding centers. For instance, the Manipura chakra, or Anahata chakra are situated on the inner wall of the spinal cord in the form of that fibrous junctions. But how are you going to awaken or how are you going to stimulate that particular junction of the nervous system, unless you have a total idea about it, and even if you do, it may not be possible to concentrate exactly on the right place.

Now, if you concentrate on this particular eyebrow center, it awakens Ajna chakra. If you concentrate on the throat or if you concentrate on the tip of the nose, anyone of these two, also if you concentrate on the meeting point of the tongue and the upper palate in kechari mudra, that will awaken Vishuddhi. If you concentrate on the front of the chest where the depression is, it awakens the Anahata chakra. Concentration on the navel awakens Manipura. Concentration on the lower abdominal viscera, which you contract in Vajroli, awakens Swadhisthana. Practice of the contraction of the perineum, not the anus, awakens Muladhara chakra.

Now, each chakra controls the physical body also, and if that particular part of the body becomes weak, that also bring about retrogression in the process of awakening. Ajna chakra controls all the psychic fields, the dreams, etc. Vishuddhi chakra controls the ears, nose and throat. Anahata chakra, that is the fibrous center of Anahata chakra, controls the heart and the

lungs. Manipura chakra, that is, the nerves coming out of Manipura chakra, control the stomach, the pancreatic gland, the intestines, that is, the digestive system. Swadhisthana controls the system of excretion through the urinary or excretory organs. Muladhara controls the sexual systems.

Now, this control is actually done through physical fibers that come from the inner part of the spinal cord to different parts of the body. When the physical organ corresponding to that particular center becomes free from disease, that affects the brain also and that helps in the awakening of that particular center. Therefore, it is said in yoga that a yogi must have absolutely pure health and absolutely good health. But there is one system, by which you do not have to go through the awakening of the chakras, but you can directly awaken the corresponding centers in the brain. That is the system of pranayama. But it is very difficult and it is not free from ills of the lungs and the heart and the processes of metabolism. But there are some people, who have very fantastic, very negative and horrible experiences during the moments of awakening in the particular centers in the brain, and they attribute this to premature awakening, or they attribute it to wrong awakening; but I do not agree.

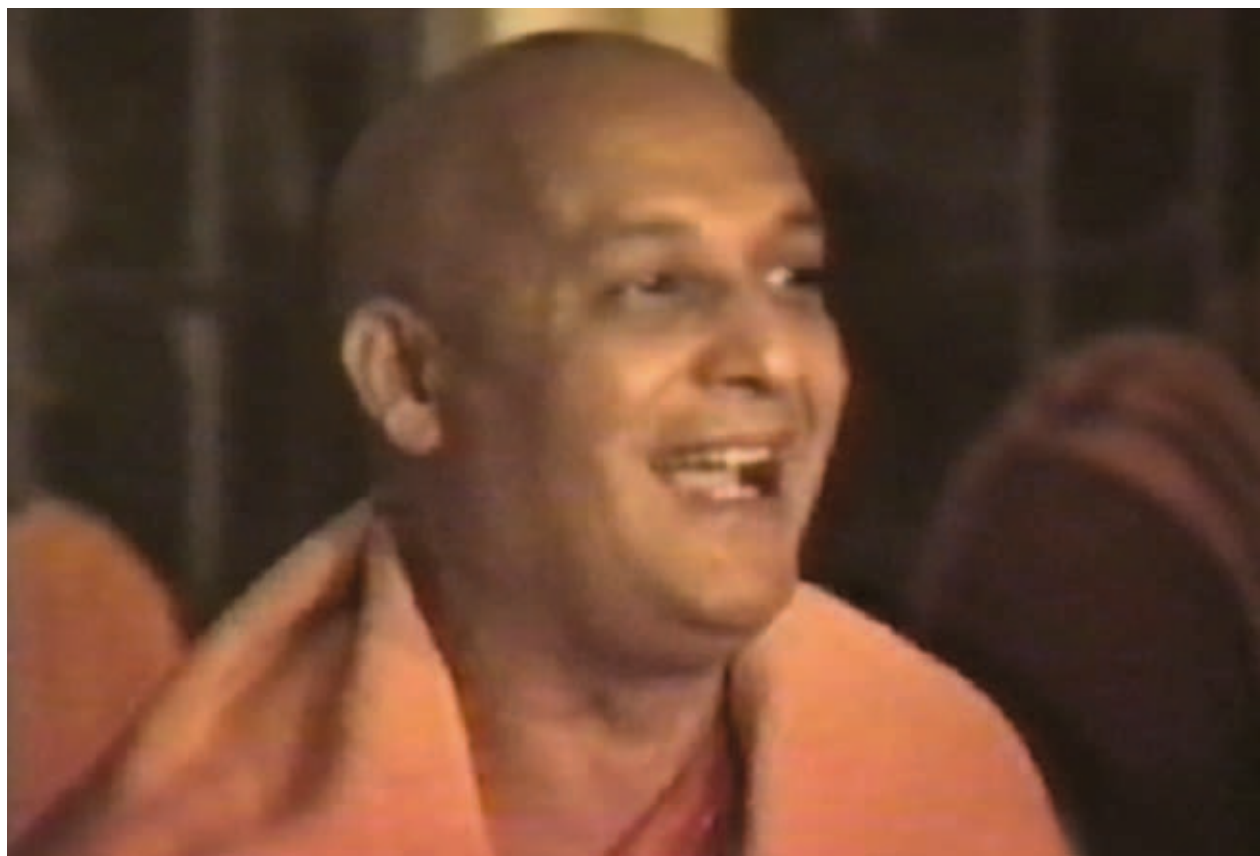
If a person has psychological problems, if he has a psychologically suppressed personality, complexes, inhibitions, what we call a closed personality, a completely closed and undeveloped personality, it is that man who happens to see his own faults, who happens to see his own personality during the process of awakening, and he thinks that it is due to wrong awakening of kundalini; but he does not know that it is due to his wrong way of thinking.

Therefore, in the process of, in the scheme of awakening of kundalini, nothing else is important except one thing which is that you will have to try your level best to overcome, by any method, your psychological complexes; I would say your psychological ignorance. Even if you give up the eating of meat, even if you take a pure diet, even if you lead the life of a yogi or a celibate, even if you lead a life of austerity for years and years, I can assure you of one thing, that awakening of kundalini will not take

place positively. But the moment you have become aware of your psychological complexes, and you have thought about them and consider them as nonsense, that they are useless, insignificant, of no value, you are immediately fit for the awakening of kundalini and you will be greatly benefited by it in your life.

Whether you practice kundalini awakening or not in millions of years, the awakening is going to take place. Well if you like you can wait for that.

Hari Om Tat Sat



Rishi Arundhati remembers all the lessons that she learned from Sri Swamiji when she and Vasishtha had the good fortune to arrange a program for him in Northern Ireland.

After Vasishtha and I arrived in Belfast and rented a house for the year we were to be there at Queens's University, we were in touch with the local Theosophists. Several had already heard about the yoga classes we had given in Vienna so asked us to give them some classes. So with four men, we used the front bedroom of the house we rented and I started giving yoga classes. After a while, they said to us, "This yoga is too good to be taught to only us four people. We would like to arrange a public lecture and advertise in the local newspaper and see what kind of response we get." So it was agreed that Vasishtha would give a public lecture on Yoga at the local Mason's Hall. There was a good turnout for the lecture, about 50 people. One was a reporter for the local newspaper that had carried the small 3 line ad in the want ad section of their newspaper.

His report in the newspaper the following week was so positive that he rang Vasishtha and said his telephone had not stopped ringing since the article was published. So what should he tell them. It was decided that he would speak again the following day at the same place same time and like the first group, all in the second group also signed up for lessons. So now we had approximately 100 students but no where to give the classes. We started at the Theosophical Society but eventually moved into school gymnasiums for more space. Then Vasishtha was asked by the student union at Queen's to give a talk for them. He did and that solved our accommodation problems. Approximately another 50 students signed up and from then on we were able to use a large hall in the student's union building for

any classes we wanted to give. It was here that we held many weekend workshops with our invited guest Swami Atmananda.

When the dates for Sri Swamiji's visit to Belfast were set we decided we would hold a week's camp in the Mourne Mountain in the southern part of Northern Ireland before he arrived. Sri Swamiji arrived in Belfast and joined us on the last day of the camp, before we all started back home to Belfast. By this time Vasishtha had given a talk at the student's union and they immediately arranged the use of a room and classes for themselves. Two lectures had been arranged for Swamiji at Queen's University. On the Saturday and Sunday, there were all day programs where Swamiji taught yoga nidra, and several other meditations. His complete program was well received by everyone.

About two weeks after Swamiji's visit Vasishtha and I traveled back to Vienna. Before Swamiji left Belfast, we told him we were returning to Vienna and planned to open a yoga center there. I said I would give classes. Lesson number six was his instruction to give courses, not classes. He said, "Know what you want to teach them and take a few weeks for them to learn and practice what is in the course." This has been my guiding instruction throughout my yoga teaching career. When I told him that Vasishtha had a good job and so we would not be charging for the courses, because Vasishtha felt it was wrong to charge for spiritual knowledge, I was given lesson seven. Swamiji's reply was, "Unfortunately the psychology of the people of the west is, that if it doesn't cost anything, it must not be worth anything." So of course we charged for the classes through a membership when the classes started in Vienna.

Many years later I experienced exactly what he was saying. One of my students, a psychiatrist recommended

to one of his patients to take up yoga or assertiveness training. She rang and signed up for a course that was starting in 3 weeks. I was charging for courses but for different reasons I was keeping the costs of the courses very, very reasonable. One week before the classes started the lady rang to say she had decided to take the assertiveness training instead of the yoga course so I said okay. She then asked if she could ask me a question to which I replied, of course. Her question was, "Why is your 10 week yoga courses so cheap?" My reply was that money was not that important since my husband earned very well as a university professor and we did not want to take advantage of people who were sick or unwell. Then I asked if I could ask her a question and she said yes. My question was, "what are you paying for the ten week assertive training course?" Her answer was \$220, which was almost four times what I was asking her for the 10 week yoga course. So of course Swamiji's lesson really came home then. To her the assertiveness training cost more than the yoga so it must be worth more.

We arranged for Swamiji to talk to a rather large gathering of Indian's that lived not only in the North but also the South of Ireland. I was called on to introduce Swamiji so I announced that they should welcome Paramahansa Swami Satyananda Saraswati, and he took the stage and delivered his talk. Later he quietly gave me lesson eight. He said to me, "Arundhati, when you use the Paramahansa title, you only need Satyananda." I knew exactly what he was referring to and have corrected my ways since then.

The next time we saw Swamiji Satyananda was the following year when he came to Vienna to conduct a seminar on the chakras.

Hari Om Tat Sat

Introduction to Belfast Yoga Center Activity

David Heminsley

Chairman of Belfast Satyananda Yoga Center

Belfast, Northern Ireland, August 22, 1970

Good evening ladies and gentlemen,

Again I welcome you to this evening's lecture on yoga. First as chairman I would like to pay tribute to the founder of the Belfast Satyananda Yoga Center as it stands at the moment, and I also want to introduce this evening's guest speaker. Most of you were here last evening so I can make my introduction fairly short.

First of all I want to introduce to you one of our founders, Peter Lauer, who has been in Belfast a year now and under whose inspiration and guidance this center and the classes have been established. He has put enormous efforts into establishing a basis on which all those who are interested in yoga can start. It has all been extremely thorough and it has prepared us for what in fact is the culmination of a seven month period of activities which I think it is fair to say is this week's program. I am going to leave it to Vasishthaji as he is known by his Indian name to introduce his guru, Swami Satyananda Saraswati.





Is THIS what Ulster needs?

By
DEREK BLACK

A WET winter's night. People trickled into the little hall, drawn through the Belfast rain by the mystique of the ancient art of yoga.

All sorts and conditions, from the faintly curious to the definitely eccentric, sat on the wooden chairs. A teenage girl with the Yoko Ono look, a grey-haired woman looking intelligent, a self-conscious plump man with little hair, a skinny youth with lots

On the little platform stood a table, and on the table squatted the man behind the mystique. Black-bearded and bespectacled, he looked much more comfortable than his audience who seemed overawed.

Peter Lauer (35) is a Czech-born Austrian who lived in Vienna. He has trained in logic and is doing post-graduate research in computer science at Queen's — a far cry from the ancient art he was talking about that night.

Mystic

After having a "mystic" experience he became a student of yoga 16 years ago. He has studied under a swami from Bhar in India. In the privacy of Belfast's Theosophical Society he's been teaching yoga to a small group since he arrived here in October.

Now they've decided to throw open their doors to the public. They're to hold

a six-month course of classes every Thursday.

He began to speak, measuring his words slowly in a deep, sonorous voice. "Spiritual friends..." The voice rose and fell slightly, like a priest giving a sermon but with a trans-Atlantic twang.

The grey-haired lady began to scribble notes in a pocket diary, a girl gave a muffled giggle but most remained impassive, doubtlessly already in meditation.

Peter Lauer started by disposing of what he called misconceptions of what yoga was about. It was not merely a physical calling nor a sort of philosophy. These extremes were psychological misconceptions, he said.

True, yoga was both physical and intellectual exercise and would result in a well-adjusted human being. He went on to develop this thesis, referring frequently to physiological concepts.

The normal state of awareness is narrow, he continued. Drugs could enlarge this for short periods. But yoga deepened one's awareness in a more permanent way, by a mixture of meditation and physical exercises.

His ideal was a healthy mind in a healthy body, a sublime equanimity in everyday life. Yoga lays emphasis on outer absten-

ences and observances — these form the basis of the discipline.

Abstinence from violence, falsehood, theft, incontinence and acquisitiveness. Observances of cleanliness, contentment, self-study and devotion to the divine.

The familiar yoga postures, or "asanas," as they call them, are to tone up the nervous system. This could slow down the processes of ageing. An 80-year-old yogi could look like 40.

Squander

"Everyone has unlimited psychological powers," he declared. "Only due to our psychological environment, we squander them." Meditation can dissolve the desires and complexes and awaken the spiritual self.

"If we can escape from the nervous impulses even for an instant we can explore the deeper realms of consciousness." Here the lecture ended and the audience relaxed.

"Above all, we can just become friends, we can talk about many things," he added, mysteriously.

An attractive young woman in a red sweater queried a point from the back row. This was Janie Lauer, wife of Peter. She's also a yoga teacher, an all-American girl from Tennessee.

She's idealistic about yoga. She feels that her eight years' study of the subject has made her healthier both physically and mentally. "For instance, I used to be quick-tempered," she said. "Now I find I can control myself much better."

Janie agrees that yoga is thought of as a fad. "You will always find people who are gullible this way. But those who do yoga will benefit from it."

She takes her yoga almost like a religion, a code of living, but feels it needn't interfere with conventional church-goers. "It doesn't take the place of religion, but it can give it a new deeper meaning," she said.

Both Peter and Janie claim that they do not make money out of the art. "A true spiritual teacher will never sell his knowledge. We like to think we are an asset to the community." For the Thursday night classes there will be a small charge. The Lauers say this is only to cover the cost of the hall.

Janie, who is a housewife, practises her yoga for two hours every day. This is because she is a teacher. "If you do it for 15 minutes each day, you will greatly improve yourself, physically and mentally."

Even the French national ski team are said to include yoga in their training, so who knows what it could do in Ulster? Certainly a discipline advocating non-violence and contentment can't be far amiss just now

Yoga: The Awakening of Your Potential Powers

Swami Satyananda Saraswati

Belfast, Northern Ireland

Queen's University, August 21, 1970

Blessed spiritual seekers

Hari Om

I move around, not to preach a cult or a religion, I do not believe; in this way I think I am an atheist. I have my own opinion about higher states of life. I never agreed with Kant, Plato, sometimes with Socrates I did agree. Eastern and western philosophies have always baffled me and confused the whole intellectual process. I entered in a convent and I got out of it; went into monasteries, ashrams, but was never impressed by anyone. I do not know if it is my misfortune, there has not been one person, one literature, not one painter, not one musician that has ever been dear to my heart and has ever been able to influence me.

Right from the beginning I have been questioning the books which I read belonging to Hinduism, Zoroastrianism, Christianity, Islam and so on. The more I questioned, the more I started questioning. I was lost; but ultimately I came across one simple matter and that was yoga. This is the yoga that has always impressed me and yoga is my teacher; and yoga is my religion, it



is my Bible. Of course, I do not believe in religion, I am sure, I can tell you very frankly but in a way this gave me answers and the answers I got were not intellectual, not through a process of logic and reasoning. They were in the form of awareness and experience. In a form of perception, in a state of awareness, a state of being where the lower mind does not function, - they call it intuitive awareness or intuitive revelation – it is that yoga I am going to talk to you about this evening.

For many people in east and west, yoga is something like magic or an orthodox way of asceticism, a way of fakirs and mendicants, but to me yoga is far from this. I have studied yoga with the help of electrocardiograms, EEG. I have studied yoga electro-physiologically, with neuro-physicians. So you can understand that for me yoga is a science. It is a science of body, mind and higher consciousness. I refuse to use the word soul; higher consciousness. This man that I am and this body that you are is not only skin deep. It does not only contain blood, chemistry, glands, secretions, nervous system. It contains something very important. I am not talking metaphysics. I am talking deeper physiology. It is in this body that there are definite possibilities for discovering new potential. The mental abilities, the psychic capacities are not abstract things. They are the manifestation of certain greater centers in this body and yoga is the subject which teaches us how to manifest those great abilities in us.

In the physical body, there is the spinal cord. At the top of the spinal cord we have the brain but at the bottom of the spinal cord there is a very vital nerve center and what resides in that vital nerve center is called *Shakti* in yoga, the power, the energy. That vital

nerve center is the home for the great *Shakti* which has another name, called Kundalini. And those who have had reference to the subject of Kundalini Yoga will understand me much better.

There is a nerve at the base of the spinal cord, in the physical area of the perineum, and that physical center is not yet manifest in the human system; it is not functioning, it is dormant. By the practices of yoga, the prana, the higher magnetism is created. It is not by physically crushing, it is not by physical hammering, it is through a psycho-physiological method that it is awakened. It is through a psycho-physiological method that that center has got to be brought into a state of operation. That center is known as Muladhara in yoga, the home of all potentialities, psychic, mental and higher. This awakening of the power continues because as the awakening takes place, it takes place in stages. Therefore in yoga, the centers of awakening are eight, primarily.

The first is at the bottom, the second at the sacrum, the third in the solar region, the fourth in the cardiac region, the fifth the cervical region, the sixth at the top of the spinal cord, at the area of the pineal gland, the seventh top of the head at the back where the hair grows out in a swirl, and the eighth at the cranial region, the pituitary gland.

I am talking about Kundalini Yoga which is not abstract but is based on the physical body and it is integrated; now these are the physical centers. But you can not revitalize them; you cannot cause vitality by any method except yoga. Therefore, in the yogic practices you have a lot of things, such as asanas, the postures; pranayama, the breathing; bandhas, control of inflexions; mudras, the psychic attitudes; kriyas,

the motion of consciousness; ajapajapa, awakening of subconscious and unconscious; cognition of conscious, subconscious, and unconscious; antar mouna, explosion of the dirty man, elimination of the impurities in man by a spontaneous method; and many other practices are included in the structure of yoga. Here in this lecture I am not going to tell you everything about every yoga because it is a matter of practice.

Out of all those I have named I will speak about only one practice, and that is for you, when you sit down every night and in the morning for meditation, what do you do? You close your eyes and you withdraw your consciousness from the external life and you fix it on an internal point. A great conflict takes place, when you withdraw your mind, the mind becomes more and more aware of the oscillations and due to this conflict between effort and failure, you lose all your interest in meditation. But I think that that is not the way. Meditation has got to be spontaneous, just like sleep. Whether your eyes are closed or they are open, if you have to sleep, you sleep whether the eyes are closed or open. The mind has to be withdrawn until it goes in.

By the practice of a particular kind of yoga you can make this possible. For instance, you have a problem with the mind, it is not easy for you to control the constant oscillations and disturbances. What exactly are you going to do? We have a very simple practice. Concentrate on the throat and concentrate on your breath. Become aware of your throat and become aware of your natural spontaneous breath, without any effort on your part. Try to remain aware of the inhaling and exhaling processes of the breath, the ascending and descending process of the breath as long as

possible. Then the breath becomes longer, the rhythm changes and when the rhythm of the breath changes there is a definite change that takes place in the brain. Even if you do not want to go in, even if you do not want to remain in meditation, the mind is withdrawn automatically. This is one of the easiest systems of meditation that can be adopted by everyone. It is in this scheme of meditation that you have to know a few rules and regulations. There are not many.

First of all a particular posture has to be taken. Whether it is lotus pose, cross legged as you call it or the adepts pose siddhasana or vajrasana, as Muslims sit for prayers; the spinal cord has to be upright and straight. With your spinal cord upright and straight you close your eyes but do not start anything immediately. Then concentrate, or become aware of the physical body as long as you can make it possible. Then have complete awareness of the unconscious movements or unconscious tics. Your body should not move, but if it moves you must know it. Remain a total witness as long as it is possible, "I know that I am aware of the body. I know that my body is not moving, everything is still. If I move my lips or stretch my body I know that I am doing it." Total awareness of everything concerning the physical body is the second step. The third is the super-imposition of a statue. "I am a statue.", and the fourth is to become aware of your own breath and the fifth is synchronization of a mantra or particular symbol. After that you have to pick up one of the three centers for meditation.

The first center is the space in the heart for those who are emotional by nature, second, the space in the brain for those who are intellectual by nature and third the space in the spinal cavity for those who are psychic

by nature. These are the three spaces in the firmament of consciousness which are the object and subject of meditation. Not a deity, you can have a deity, I do not mind. You can concentrate on your guru, a person, but I prefer that it is the space, the cavity of the heart, or the space in the brain, the space of consciousness or the space in the cavity of the spinal cord. If you know that you are emotional by nature then take the space in the

heart and if you are intellectual, take the upper space or if you are psychic, take the cavity in the spinal cord.

When meditation takes place the consciousness undergoes a change and this change is a kind of unfoldment. And every time you meditate the experiences are different and every time your experiences are different your consciousness is undergoing a process of unfoldment and elimination.



Apart from this aspect of yoga you have an easier one to begin with, and that is the asanas and pranayama; and it is about these practices of asanas and pranayama that I have something to say.

The asanas are not exercises; they are not the muscular movements. The asanas are known as postures, such as head stand pose, cobra pose, bow pose and so on. If you do not know them, you will have to attend one of the classes at the Belfast yoga center. These postures have proved very useful to people. I have been working with people suffering from diabetes, blood pressure, nervous breakdowns, delinquent children, drug addicts and what not. With the practice of asanas and pranayama I found that they get rid of the problems that are physical and psycho-physical and at the same time I see in them a change that is taking place in their general nature.

Last month Swami Atmananda was taking a class for children in France and the children were in a 10 to 15 year old age group. You know how the children always are, with many problems and restlessness. They were given one month yoga classes of Surya Namaskara, the famous exercise to the sun, breathing exercises, pranayama, breathing in, retention and exhalation and the awareness of a point in the heart or in the brain. In one month the directors, the teachers, the guardians and stewards certified and said they had noticed a great change in the children; through the practice of asanas and pranayama and nothing else.



Lying flat on my back on a blanket on the floor, trying to concentrate on my psychic centres, it was an itch just below my left eye that first began to distract me.

Desperately I tried to resist the overwhelming urge to scratch it. Swami Ji had told us: "Whenever you feel you must scratch you must say to yourself: No. No, no, no."

Then my nose began to itch, then my arm. My will-power crumbled. I gave way to my burning desire to scratch.

All concentration gone I yielded also to my longing to open my eyes. I stared up at the ceiling. In the hinterland of my consciousness I could hear the Swami's voice intoning instructions. I shifted my gaze from the ceiling to the people lying near me.

A girl in her mid-twenties beside me was having much greater success. Her body was motionless. But a little further away I saw an arm raise; someone else had given in to an itch.

In all there were 40 or 50 people stretched out on blankets on the

polished floor of a hall in Queen's University Students' Union. We were practising Psychic Sleep, or Yoga Nidra.

It was a Yoga session organised by the Belfast Yoga Centre and presided over by Swami Satyananda Saraswati, described in the advertising material as "The World's Most Dynamic Yoga Teacher. Founder of the International Yoga Fellowship."

Swami Satyananda is on a world tour, taking in various European countries, and an intensive three day programme had been arranged for his visit to Belfast.

Lecture

It started with a lecture on Friday night on "Yoga—The Awakening Of Your Potential Powers." I missed that, and the meditation practice on Saturday morning, but picked up the programme in the afternoon when I turned up, complete with blanket as requested on the posters, for the "Satsangha."

I knew virtually nothing about Yoga but I was fascinated by it and immediately before the session I went to the house of Peter and Janie Lauer, the founders of the Belfast Yoga Centre, to find out more about it.

Peter is 36 and has just completed a year's research in computer science at Queen's. He is Austrian but has lived all over the world and gained

his Master's degree in philosophy at the Emory University, Atlanta, Georgia.

He now works in Vienna and, with his year's research in Belfast ended, he is returning to Vienna this week with his 33-year-old American wife, Janie.

The Lauers began the Belfast Yoga Centre with a small private class of four people last October. Now the Centre is firmly established and has a growing membership of over 100. The annual subscription is £5 though not everyone who attends the classes is a Centre member.

The headquarters of the B.Y.C. has been at the Lauers' rented home in Newtownbreda but now the centre is planning to buy a house of their own for this purpose. They are raising the money by selling £5 bonds to members and interested people. These Building Fund Bonds are redeemable in three, five or seven years and they are, in fact, interest-free loans to the B.Y.C. So far between £800 and £900 has been raised in this way but they would like to get £3,000 so they can buy a house outright.

They plan to buy with in the next two weeks. It is urgent that they do so because the house will also be home to the Indian Swami who is coming to take over from the Lauers as teacher.

For a while this will be Swami Atmananda Sara-

swati, head of the Bihar School of Yoga, India, which was also founded by Swami Satyananda.

Swami Atmananda is a charming Indian woman at present touring with Swami Satyananda, who was so impressed with the work being done in Belfast that he asked her to take over the B.Y.C. until the Swami who is to be the resident teacher here can come from India.

Swami Atmananda told me she will be back in Belfast in early September to start classes and she expects to be here about three months until Swami Satchinada, also from the Bihar School, arrives to replace her.

Peter gave me a number of leaflets about the Belfast Yoga Centre which answered, among other points, my first question: What is Yoga?

It said: "Yoga is an art of living. It is a way of life. Yoga cures many physical, mental and psychic diseases and abnormalities. It awakens all the dormant faculties in man."

Aims

"Yoga is a rational science with technical systems for stilling the turbulent mind, for harnessing the physical and mental energies and retaining their resilience. In a word Yoga aims at developing an integrated personality."

"Yoga is not only for a few individuals, but for all — young and old, fit

and ailing. Ceaseless activity in the turmoil of life takes its toll. Anxieties, frustrations and exhaustions of mind and body accelerate the ageing process. Yoga is a powerful remedy against these.

"Yoga influences every aspect of a human being physical, emotional, mental and spiritual. A harmonious equilibrium being maintained through Yoga practices, man is able to function at his greatest potential with concentration, dynamism and inner balance. With a strong healthy mind and body he is ready to go in to the deepest recesses of his being, uncovering the layers of his personality and realising his true Nature."

"Yoga is a technique that makes a better person of Christian, Muslim, Hindu, atheist, agnostic alike. Better people make better communities, better communities make better nations, better nations make a better world."

Armed with this formidable definition I went to see Swami Satyananda for a few moments. He was sitting with Swami Atmananda in an upstairs room completely devoid of furniture which the Lauers keep for Yoga. I removed my shoes at the door and entered the incense-scented room.

One of the B.Y.C.'s leaflets describes Swami Satyananda. It says: "He is a living example of the balance between the internal and external levels

Angela Storer looks at life

Sensual dissipations— that's what itches are

of consciousness. He lifted the veil of secrecy put up around Yoga by many since time immemorial."

It then goes on to list the success "of his unceasing efforts to bring the benefits of Yoga to ailing humanity," and concludes that in their opinion he is "the foremost and most scientific exponent of all aspects of this age old science of Yoga in the world today."

Swami Satyananda told me Yoga was an international movement spreading "like a wild forest fire," and he thought this was because this was the age of the enquiring mind.

"In Yoga you can find an answer to all your questions," he said.

The Swami said there was no incompatibility between religion and Yoga. "Yoga is a technique for the evolution of man's mind and consciousness, nothing to do with belief. It is com-

pletely different from religion," he said.

At this point we had to leave for the session at Queen's, where I had my first experience of practical Yoga.

The crowd assembled on their blankets was a very mixed one — Janie had already told me they had members from all walks of life whose ages ranged from nine to 65.

There were long haired students of both sexes, chic middle aged women, grey-haired men, and many others.

Swami Ji (the Ji bit is a sign of respect, meaning something like sir, which Yogis give their Guru) played Indian music on a harmonium and we were all asked to join in a chant with him.

Over and over again we chanted something which sounded like: Shelam, gailam, jai, jai, lam.

Then we practised Yoga Nidra, which is supposed to have a very very beneficial effect in giving maximum rest in minimum time, cutting down

the amount of sleep one needs.

We had to detach our consciousness from all external distractions and concentrate on what Swami Gi told us to concentrate on. And it was here I ran across difficulties as I have described.

Later Swami Ji told us that such things as itches are called sensual dissipations, distractions of the mind are called mental dissipations.

Asleep

One chap certainly didn't suffer from either. He simply fell sound asleep — and when the rest of us sat up for a question period Swami Ji insisted he be allowed to sleep on.

In the evening Swami Ji gave a lecture on "Meditation — The Technique of Relaxing and Perfecting your Personality." I haven't the space even to begin to recount what he said, but

suffice to say it was very interesting.

On Sunday afternoon I attended another meditation session. This time we had to sit motionless for 30 minutes concentrating on the mid-eyebrow nerve and mentally chanting something that sounded like "Ohm" to the rhythm of the pulsating of the nerve.

The sensual dissipations got me again. My limbs ached from the unaccustomed effort of trying to sit completely still for so long.

But I found the whole thing intriguing and fascinating — so much so that I am considering joining one of Swami Atmananda's beginners classes when they are arranged.

Anyone else interested should contact the B.Y.C. Secretary, Mr. Leslie Francey, 230, Ballyclare Road, Newtownabbey, Co. Antrim, Tel. Glenormley 3464.

only the respiration or the circulation or the consumption of oxygen that is affected but even the endocrinal glands are changed to a great degree. The change takes place in the endocrinal system, the thyroids, in the function of pancreas and many other vital endocrine glands which are situated in this physical body. Proper and regulated control, training and expression of these glands bring about a change in the behavior of man. An angry man who has no control over his temper takes a revolver and tries to shoot someone else.

To bring about a change you have to know how to control the glands. The electro-physiological researches have proven that by the practices of pranayama the waves in the brain can be directed in a very successful and useful way. These experiments were conducted last year or the year before last in Paris by doctors. Also the psychologists have something to say about it. In the general nervous depressions, nervous breakdowns that take place, we go and take tranquilizers; then we get used to tranquilizers so then we take LSD and when the LSD becomes to old, we start taking ganja and bhang then hashish. And we find a kind of justification for it, saying I am doing it for expansion of consciousness. That is how we are trying to escape from the problems that lead to the nervous breakdown.

In yoga there are those exercises that are concerned with certain centers in the brain, but we do not use the brain because the whole brain has its connecting centers in the different parts of the body. If you concentrate on the navel and if you are able to concentrate on the navel the consciousness or the vital energy that is created by concentration influences a certain center in the brain and brings about awakening. The psychic experiences or the control over the nervous system can be directly brought about without interfering with the brain directly.

There is another system in yoga that is known as yoga nidra, it is known as a yogi's way of sleeping; it is also known as psychic sleep, a very powerful method. I use it for those children who do not understand me, the neurotics. In deep neurosis, I use the method of yoga nidra, which is not sleeping but it is a way of relaxing seventy-six vital centers in the body. It is introducing a system of relaxation into

those vital systems. By the practice of yoga nidra I have found that the habits can become completely changed. You do not have to tell your son, or your daughter or your wife not to do a thing.

It is the twenty fifth year of my life that I have been a swami or a monk but never have I asked anyone to give up smoking, never have I said to anyone not to drink, not to be a drunkard. I never asked anyone to refrain from anything that you consider bad and I have never compelled anyone to do good. I never tell someone to be good and be truthful, I do not believe that is useful; because this is what we say and what we listen to but then we get out of it and we continue with our old life. That is because it is intellectual brainwashing, it is not the training of mind, it is not the training of consciousness and it is not the training of your personality.

For years you have been hearing be kind, and be fruitful, but have you ever been? No! Never! Because your subconscious mind, your soul or your mind have been deaf; and yoga nidra has an answer. By the practice of yoga nidra, not your intellect by which you understand, not by your conscious mind by which you can analyze, but the second person in you the more powerful man, the subconscious mind is brought on to the top; and it is to the subconscious mind I talk. It is with the subconscious mind of your son or child you can talk. Whether your child is two years old or he is a baby or he is in the womb, it

does not matter; anywhere, anyone, whether he is mad, completely clever and sane, neurotic or completely alright you can control, manifest, awaken the subconscious person in the aspirant by the practice of yoga nidra. It is not magic, it is spontaneous and it is a law of nature. The moment the sensual mind, the moment the objective consciousness, the moment the empirical consciousness of the upper part of the brain is withdrawn, the subconscious mind comes into full play.

You have to do nothing! Well, I am talking and each of you is listening and if there is a lot of tumult and noise here it will not be possible for you to listen to my speech. In the same way, the disturbances created by the senses, by the external mind, by your much respected intellect, they are causing a lot of noise, a lot of tensions, a lot of diversions. By the practice of yoga nidra you say, "Take rest my friends for the time being, let me be with myself." Thus you take rest for sometime, no intellectual process is involved you have nothing to do with the conscious plane of existence, you are trying to be a mirror to yourself. With the practice of yoga nidra when you contact your subconscious mind you tell yourself, "I want to be like this, this is my aspiration and this is my ambition." I do not want to be like that and this is the resolve, this is an oath, this is a vow you take and one you take and will fulfill. Any thing in life can fail but not the pledge, not the resolution you made after and before successful yoga nidra. I have experienced in my

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life that yoga nidra can give you direction for the whole life; it can show you the way as to how to proceed.

I practice yoga nidra on my swamis. I have no time. I will not say I am a very busy swami but in the time that I have got, I have to teach hundreds of sannyasins and I put everything into their minds. When Swami Atmananda came to France, I told her she had to pick up French in two to three months time and give lectures on yoga. Well you can understand how difficult the French language is. Three months for an Indian, two months for an Indian. I said it does not matter, practice yoga nidra and study French. She can speak French better than she can speak Hindi, English and Sindhi which she speaks.

Similarly, you can proceed with your children. There are many things, many problems in life, your quarrels with husband and wife, your misunderstandings about children, the delinquent children, the spoiled mothers and parents, the spoiled friends, many things all of which can be mitigated by yoga nidra.

Apart from that yoga nidra can make your mind so powerful that the waves which you transmit telepathically are immediately received by the other person. It is possible for you but it is also possible for me. If I have a good thought in my mind, I must try to impress the good thought on your mind also. This is how we help our children, our family members. Throughout our life we have been thinking of goodness, that our children should be good, that our relations be cordial but our mind is not powerful. In order to intensify the process of willpower and strengthen the mind, yoga nidra should be practiced daily at bedtime. You will not need to take tranquilizers, I can assure you, and no sleeping pills please.

Experiment on this. Go to bed at night, and do this simple practice. Of course there are hundreds and hundreds of practices of the method of yoga but one is go to the bed at night and lie down and say to your mind, "I am not going to sleep, I do not want to sleep, I want to practice yoga nidra." What do we usually do, we go to bed at night and say, "I want to sleep."; and the whole negative process starts with that. Go to the bed and say no, I am not going to sleep, I am going to practice yoga nidra; I must practice yoga nidra, no sleeping and become alert and see that you do not sleep and in the morning you will see that you have slept without notice. This is how the mind behaves; an untrained mind behaves like this; of course not a trained mind. If your consciousness is trained you say I will sleep and there you go. What about Napoleon, you must have heard about the great men; they say I sleep and they go in.

At that time you must make it a point to sit down first of all with a candle. I am not talking to you about the church. Ha! Ha! Light a candle, or much better if you have a nice small bulb with a little star in violet. You concentrate on that violet star, on Om, on anything without blinking your eyes, doing this for about ten minutes. Close your eyes and concentrate on the point at the eyebrow center. Visualize the symbol star inside and of course you will be able to see it. Afterwards lie down and start practicing yoga nidra. Go on saying in your mind, "I am going to practice psychic sleep but I am not going to sleep".

Second, the resolve, "No, I must change the whole life, it is not enough". Something like this, whatever you decide for yourself. I resolve to have a number of bottles a day because I can only consume that many per



day, something like that. (laughter) But it is true that whatever you resolve in yoga nidra, that must change the whole structure of mind and consciousness. For the spiritual dimension, you must resolve like this, "I must have contact with my higher consciousness".

Then start practicing the practices of yoga nidra, practices number one, two, three, four and five. And in the morning you will find that you will never complete it. If you find that you have completed yoga nidra, you really have control over your mind.

Hari Om Tat Sat

Introduction to Tantric Yoga and its Relation to Science

Rishi Vasishthananda Saraswati

Belfast, Northern Ireland, August, 1970

Queen's University

Spiritual friends,

Again we are giving you a lecture today at Queens University and to introduce tonight's lecture, I would like to speak as a member of the University. What makes the yoga that is taught by my Guru, Swami Satyananda Saraswati, different from the yoga that is taught by all other yoga teachers which I have come into contact with? Why do I believe that this particular brand of yoga is going to spread all over the world very rapidly? Why do I consider it to be something that is an essential necessity to both eastern and western man today?

I spoke on this topic not long ago in Paris, introducing one of Swamiji's topics which was Tantrism. Tantrism is very little known here in

Belfast. Tantrism in short, is a highly symbolical form of representing the scientific knowledge that great researchers in India had developed over a great period of approximately 2000 years even before Christ.

We all know that the Indians had quite elaborate calendars, that they had very accurate mathematics. We know that they are the inventors of the zero and the use of the zero in positioning, its function as a position in numerals. This was perhaps one of the most important steps in representing numbers by numerals and using these representations for calculation. We ourselves have forgotten how important this step was, but someday you try to multiply 7374 by 672 in Roman numerals and see what happens. In Roman numerals, position has absolutely nothing to do with value when you write Roman numerals under each other as we do when we add for example. So the invention of the zero in its usage in order to make the 1 either a 10 or a 100 or a 1000 and so on was a great advantage for calculating in such representations of numbers.

So it is quite wrong to believe that the Indians and for that matter many of the ancient cultures were ignorant of the scientific principles. I do not mean to say facts but principles which even today are still valid and which are part and parcel of our very being.

Now the terminology which was used by the ancient scientists to describe the phenomenon of man, the phenomenon of the universe in which he lives and the inter-relation between these two, namely the whole world process which is nothing but an interplay of consciousness and content of

consciousness as it is called in Tantra, consciousness and power, Shiva and Shakti, the complicated relations of consciousness and content of consciousness or what we call matter, was developed very thoroughly and from the standpoint of disciplined experiences which is science. Critical experience of our environment and the description of this environment and the discovery of the laws by which we describe the environment and the application of the laws to the environment in order for us to gain not only control over the environment but also greater inter-communion with the environment and hopefully some means for integrating man within the total universe was the goal of Tantra.

In our western approach, sciences are usually very much separated or the scientific method is very much separated from man. It has only been in recent developments of scientific theory, in the philosophy of science, that the great influences of man's mind on the phenomena which he experiences have been recognized and therefore, the old theory of the objectivity of scientific knowledge has been fairly generally dropped even in our universities. Certainly it has been dropped by all researchers in various fields of the sciences.

One short example I can mention is for instance the phenomenon of wearing glasses that invert vision, so that you see this room upside down when you put the glasses on. After about a week of wearing the glasses, all of a sudden even though you are still wearing the same glasses, you will experience the room, you will see the room again right side up. If

you then take the glasses off you will see the room upside down and after a certain amount of time your perception of the room will again invert. Now these are firmly founded psychological experiments and great thinkers like Merleau Ponty in France, who is a phenomenologist, has tried to explain this phenomenon in his psychology.

Basically, the important thing in our present topic is to note that the mind somehow has a notion of what is right, what is up and what is down. If we do something to our sense perception that inverts the normal retinal image then after a certain amount of time; and due to the fact that our other senses still perceive the world in the right order, namely our tactile experiences are still the same, and we still hear sounds that we expected to come from below from below and so on, we feel the pressure on our feet and we feel the pressure of gravity on our body, we feel tired, our posture is stooping because of the continual pressure of gravity and the air and these various experiences exert so great an impact on our mind and through our mind on the sense experience that the visual image is again inverted.

In other words, we see what our minds want us to see and in a very concrete and real sense.

Now, if it is true that the observer influences the way he experiences reality, the world, then discipline of the observer, development of attention, development of concentration, the elimination of subjective factors, the elimination of complexes, wishful thinking which interferes with sound scientific theory and even accurate perception of phenomena

is of the utmost importance and this the ancients realized. Only now are we coming to the point in the west that we recognize that it is necessary for a scientist himself to undergo rigorous discipline of his own person before he is competent even to perceive phenomena correctly, not to mention the capacity of stating an accurate theory.

This science of inner man, the elimination of complexes, the elimination of subjective projections, is the first thing that is done in yoga and as a result of that and due to the development of parts of the brain, parts of the nervous system which are not in use in our present day humanity, they have also developed other means of observing reality and such facts or experiences as extrasensory perception can be used. They have investigated reality after they have applied this discipline to themselves and they have described reality as they have found it after this discipline but they have done it in a highly symbolical form and this is what is embodied in the Tantric books.

Now the Tantric texts contain not only a particular science but Tantra is a system that incorporates all of the particular sciences in one over all framework. But Swamiji, above all, stresses that yoga must be scientific. We must be able to verify, we must be able to communicate to other scientists the ideas we have about yoga and the experiences we bring about through yoga and the description of reality which we set up or develop as a result of these experiences.

This is why a complete separation of yoga from religion and the calling to yoga of people from the

scientific ranks and from the ranks of the university professors and students who are capable of thinking in the critical way as it is developed in the west is highly welcomed by Swamiji. It may not be welcomed by some other yogis and other swamis who are set in their traditional ways, who teach things as they are written in the old yoga books. They may get upset when somebody comes and says, "Well you can't prove that". But this is not the case for Swamiji. He wants you to come and he wants you to argue with him and he wants to be able to prove what he is saying to you. So he is welcoming scientific thinking people to come to yoga and not people who want to believe in miracles. He is also therefore, very much interested in having European yogis, people who are competent in their own fields but who wish to also conquer the inner worlds; who also wish to apply this discipline to themselves so that they become more capable of interpreting reality more accurately but above all to live more sanely, more happily and with greater peace in day to day life.

Because I am speaking on this particular level, this does not mean that yoga does not have something for everybody but I wanted to speak particularly to those of you who are students or lecturers and want to point out this particular aspect of Swamiji's work and the fact that he is encouraging research in regards to yoga all over the world. In this setting I would like to ask Swamiji to speak to us about meditation tonight.

Hari Om Tat Sat

Technique of Relaxing and Perfecting your Personality

Swami Satyananada Saraswati

Belfast, Northern Ireland,

Queen's University, August 22, 1970

Blessed friends
Hari Om Tat Sat

This evening I will present something about the art and the practices of meditation. Here when I use the word meditation you should not misunderstand it as a religious act. The original word for meditation in Sanskrit is dhyana. And the word which Lord Buddha used was Dzyan, which has come down to us up to this day in Japan, as Zen in Zen Buddhism. You must have heard about it. The word zen has come from the original word dhyana. The word dhyana does not mean concentration; it also does not mean meditation. It means awareness.

Now there is a difference between the words contemplation and meditation and awareness. It seems that awareness has something to do with your inner self, with the deeper depths of your mind. So, at times we shall understand it as meditation, but do understand



meditation as awareness. This awareness at times is dissipated and at times is scattered and broken. By the practice of dhyana and with the practice of yoga you try to bring about a state of total awareness, when you become aware of yourself. It is also said that when you as the seer become aware of yourself and nobody else, that state is a state of yoga achieved by meditation or dhyana. Well when we go to class we say, "I am going to meditation class." And I ask you, "Do you practice anything in the morning?" You say, "Yes, I practice meditation, or I meditate." But we do not meditate because we can not practice meditation. Meditation is a spontaneous culmination of certain practices that we imbibe in yoga. It is a state of consciousness where your consciousness is completely freed from the associations and experiences of the external world of perceptions and senses. But when you are completely aware of yourself, that is the state of meditation. Remember again when your consciousness reaches the heights of meditation, it is then that the mind becomes free from associations with external perceptions. This is symptom number one.

Number two, the awareness of the object on which you meditate becomes constant. If you meditate on a rose or a cross or Om or a star, the awareness of rose, or cross, or star, or your guru becomes constant. The flow of consciousness is not interrupted; it is not intervened by any other process of awareness. The awareness flows like a river without any partition or separation or without any obstruction. The external world is completely withdrawn in the higher state of meditation. You do not know that you exist in time and space. You do not remember, you do not know your name, your place, your existence, you as a meditator. But this is not sleep

because this happens in sleep also. Every night when we go to bed we withdraw our senses. All the senses are withdrawn, there are no perceptions, and we enter into a state which is completely unconscious. In the morning when we come out we only know that during the 6 to 8 hours we are completely unconscious of the external environment. Completely different from this, in the successful state of meditation you are aware constantly

but that awareness is not influenced by the awareness of past, the awareness of present and also the awareness of the future. That is to say, the awareness that is functioning in you during the successful moments of meditation does not belong to time; and that awareness is the awareness of your object of meditation.

If you are meditating on your guru, or a particular chosen deity, or on a star or you are meditating on



one of the psychic centers in your body or maybe you are meditating on, "I am Universal Self.", the idea, it is that awareness that becomes constant and until the internal awareness of the object of awareness becomes constant, the meditation is not successful. To arrive at this point in meditation, you have to have something very important. It is not so easy; you know how difficult it is. But there are ways and methods which you have to follow for arriving at this point of meditation. In all the yogic texts it is written that awareness of any object or any idea should flow unbroken in the absence of the awareness of the external world and that is successful meditation.

The object of meditation is abstract and it is also concrete. The abstract object of meditation can be on immortality, infinity, beauty, love and compassion and so on. But the meditation on a concrete object is to meditate on a human form, or on a symbol as you have in Tantra; but in between the two, abstract and concrete there is a medium point which is to concentrate on inner sounds, to concentrate on breath, to concentrate on the psychic centers in the body.

But where does meditation start? When you start practicing asanas, the yogic postures, it is at that moment you are actually starting the practice of meditation. Whenever you practice a particular posture, say the headstand pose for example, you are there for three to four minutes, concentrate on a particular center. If you are practicing the bow pose or the plow pose there is a particular center of meditation, concentration and awareness in that particular asana of the posture. In the beginning when you are starting your career of meditation, please remember one important thing, do not be tense and do not have only one center. Do not become orthodox in that way, well, my center of meditation is a star and I am not going to think of anything else. That is against the law of an untrained mind. The untrained mind needs varieties in the beginning and the yoga aspirant has to present mind with all those different varieties. You must have seen in the beginning this morning when I led you to concentration, I had about thirty-five items and each item was one minute long. The mind did not get bored, there was no problem, and it was not monotonous.

It is only at the end that you must stick to one point and continue it in the heightened state of awareness. But in this state, when you are trying to withdraw your mind, or when you are trying to bring about a state of concentration, you must take care of this little baby also; I called mind a little baby. You do not have to give him that monotonous job, and then if you do it after a few days, this baby is going to revolt because it has the power and it has the capacity and this baby involves the functions in the brain, in the nervous system that are going to be cleansed and it is going to react. So what do we do in the beginning?

First of all we consider our life. We take our life into consideration. If you want successful meditation, you will have to cut down some of the channels of tension, some of the channels of

PROGRAMME FOR GURUJI

Friday 21st to Sunday 27th August 1970

Friday 21st

8 p.m. Lecture; 'Yoga - The Awakening of your Potential Powers'
(Queen's University)

Saturday 22nd

8 - 10 a.m. Personal Appointments 15 Minutes Maximum
(Satyananda Ashram)
11-12 a.m. Meditation Practice (Queen's University)
3 - 6 p.m. Satsangha (Queen's University)
8 p.m. Lecture; 'Meditation - The Technique of Relaxing
and Perfecting your Personality' (Queen's Univ.)

Sunday 23rd

8 - 9 a.m. Small Group Meditation. (Satyananda Ashram)
9 - 11 a.m. Satsangha or Private Appointments. (Ditto)
3 - 4 p.m. Meditation (Queen's University)
5 p.m. Lecture in Hindi (Rex Cinema)
8 p.m. Lecture (Queen's University)

Monday 24th Departure at 9.20 a.m. BE.7741

Addresses:

Lectures, Union Building, McMordie Hall. Meditation and
Satsangha, Snack Bar 2nd Floor Union Building. Personal
appointments Satyananda Ashram, 22 Mount Michael Park, Mt Breda

dissipation. If you light a candle here and you want the flame of the candle to be steady you will have to put off the fan. Surely you will have to. In the same way if you want the consciousness to become one pointed and to become unbroken and constant so that you may be able to realize the internal phase of your life, then you will have to reduce, cut down the channels of tension, dissipation and so on.

Then later on in the second stage, you start asanas and after the asanas you go to pranayama, the breathing exercises. In fact it has been seen through certain experiments that the breathing exercises, like ujjayi, breathing through the throat, and exercises

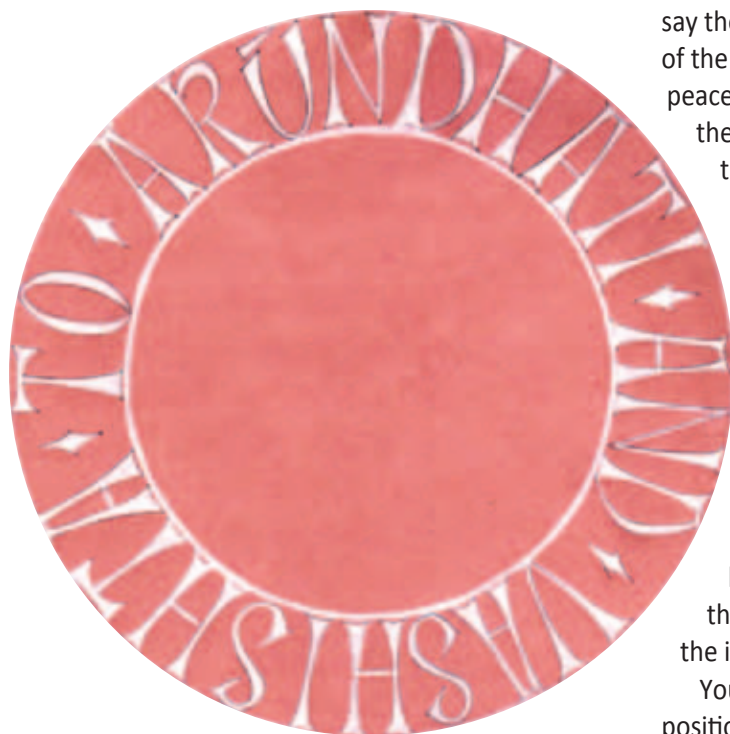
involving breathing through the lunar channel or the solar channel, bring about a state of tranquility and minimize the possibility of oscillation in the human brain. Not many experiments have been done but what little that has been done I can put before you, when you practice pranayama, ujjayi, for instance, through the throat it is done, as if you are sleeping, a deep breath. If you practice this for about fifteen minutes, the rate of oxygen is increased in the system. The brain needs five times more oxygen than the general requirement of the body.

When the supply of oxygen is increased it ultimately brings about a state of clarity in the brain; and when the brain has more oxygen, in the yogic language we say the brain has more of sattwa, more of purity, more of the elements of tranquility, more of the elements of peace. At that time it works in an intermediate balance; the agitated levels of consciousness in the brain, the agitated centers in the brain are calmed down by the presence of oxygen there.

You must also remember when there is more carbon in the brain, there is inner inertia, there is laziness and there is indolence. When there is more of oxygen in the brain there is a terrific agitation, a violent attitude, a little bit of insanity. But when there is a balance between the two, at that moment the tranquility, the balance is there in the physical centers of the brain and that particular state is known as the intermediate level, not the agitated level.

You are at the intermediate level when you are in a position to think about an object for a period of time.

You are at the agitated level when you think about an object and then leave it, then think of something else then come back to the same point for sometime, then again get out of that point and again come back to the point and then again get out of the point. That is the agitated level of consciousness. Then there is the depressed level of consciousness, and what is that? You think about an object for sometime then you forget and have a little doze, a little nap. Again you come back, think on the same point and again get out. That is the level of depression when the mind, when your consciousness, is supposed to maintain awareness of one object, but leaves the awareness of the object



and sinks into suspension. It is known as the depressed level. When it becomes aware of many, many object other than the object it is supposed to think about, that is known as the agitated level but when you are able to think about one object of your choice for a particular period of time with fewer interventions that is known as the intermediate level. This particular state is one of the most important conditions of meditation. It is not meditation but it is an aid to mediation. This can be done very seriously with pranayama.

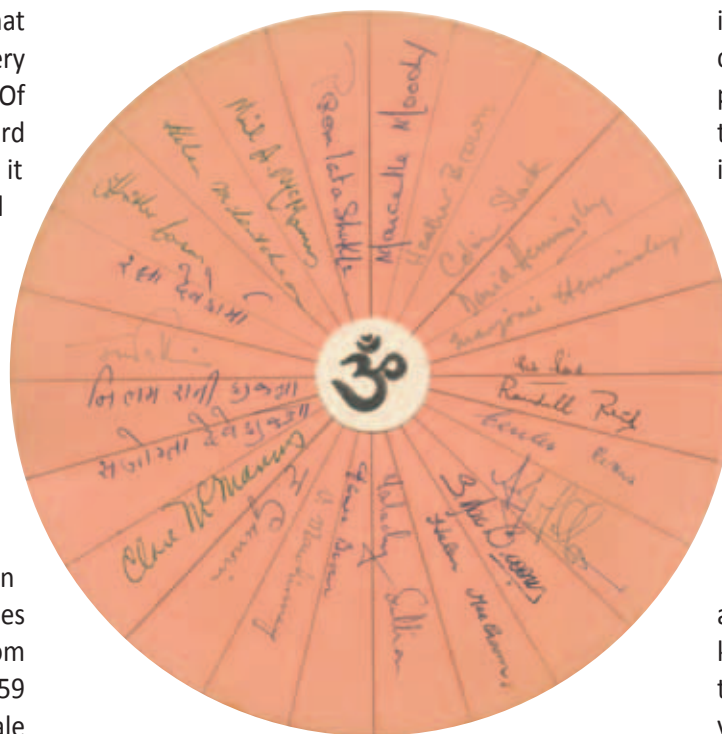
There are different pranayamas for physical health for asthmatic people, but there is one pranayama for yoga people who want to meditate. Now they practice that breathing exercise in a particular way. The name of that pranayama is ujjayi and when you practice that pranayama it will be felt that you are breathing very deep or as if a steam is escaping from an old boiler. Of course it is concentrated. You turn you tongue inward and stick you tongue against the upper palate. Push it a little inside, as far as you can. This is a wonderful thing, if at all you do it, and after sometime you will know the great results. You do not have to take a tranquilizer. Turn the tongue and sit down. Continue that breathing for a number of times. That is to be done first 13 times, then 49 times then 59 times.

When you practice the breath 13 times, the ingoing breath is silent and the outgoing breath is the humming. Ingoing breath is silent and the outgoing breath is humming. This is not meditation but it is the way to mediation. Then you do 49 times the long breathing up and down with the mind from Muladhara to Ajna. Then you go to the third stage, 59 times, the same but adding mentally So as you inhale

and Ham as you exhale but all the time you keep your tongue folded. When you practice this folding of the tongue for about a year you will find that you are able to push it into the glottis. When you are able to push your tongue into the glottis something will happen. It will happen to all. The manifestation or the awakening of one of the glands that is situated on the posterior side of the nasal orifice. It is known in yoga as the nectar gland but I call it the alcohol of a yogi. I know how powerful it is if it starts flowing even for half a minute. It is not at all difficult for you to become aware of that object; the object may be your own. The object may be a mathematical problem, the object may be anything, a

painting or a poem or even the psychic centers. You do not have the difficulty, the mind does not move, it just sticks to the object. But this is not a short cut. You will have to learn it systematically and with great patience you will have to practice for about a year. You have to wait until your tongue goes into the upper part of the nasal orifice and plugs the hole and creates pressure to that particular part and like any other gland, like the salivary gland, the pancreatic gland, the thyroid gland that nectar gland starts functioning. This is the role of pranayama in meditation.

But remember once again, by the introduction of that fluid into the system, the state of meditation that is brought about is not complete because that is influencing the brain through chemical methods. You cannot attain meditation and you can not make it permanent by introducing just a chemical. You have to change the structure of consciousness by expanding it or by eliminating its limitations about which I will tell you a little later. But in the beginning for a yogi meditation is a great problem. It is such a great problem that when he sits in the asana, he goes on dreaming and dreaming and dreaming. The more he meditates he becomes aware of his past, emotional accidents, business accidents, death; all that the poor man has forgotten and has put them into the side cabin, it all comes out. So the people who are so weak and who consider the past the most valuable and a greater reality, they are disturbed mentally. In order to solve this problem that arises out of meditation we ask our aspirants to practice khecheri mudra. Turn the tongue to the sky, wait until the nectar or ambrosia flows. Once the ambrosia flows you become quiet. But do not be satisfied with this



quietness. This will not help you very much. Then you come to the system of meditation. The practices of meditation, the whole course of meditation, is divided into three stages.

The first stage is the dissociation of your consciousness from the sense objects. In yoga it is known as *pratyahara*. Isolate your mind; isolate your consciousness from the sense objects. This is also known as withdrawal. Some people call it retreat of consciousness from sense objects. This *pratyahara* is so important that on the yogic path, three fourths of the area of practice is covered by *pratyahara*. What you have been doing in your classes in meditation in the form of *trataka* on the candle, *Nada Yoga*, closing the ears and listening to the inner sounds; concentration on the chakras, practice of *antar mouna*, inner silence; practice of psychic sleep, or counting the breath with the help of the mala and many more things which are written in the yogic texts, they are the practices which help your mind make a retreat from sense consciousness. Once the mind is withdrawn or is isolated from the sense objects, then the experiences begin.

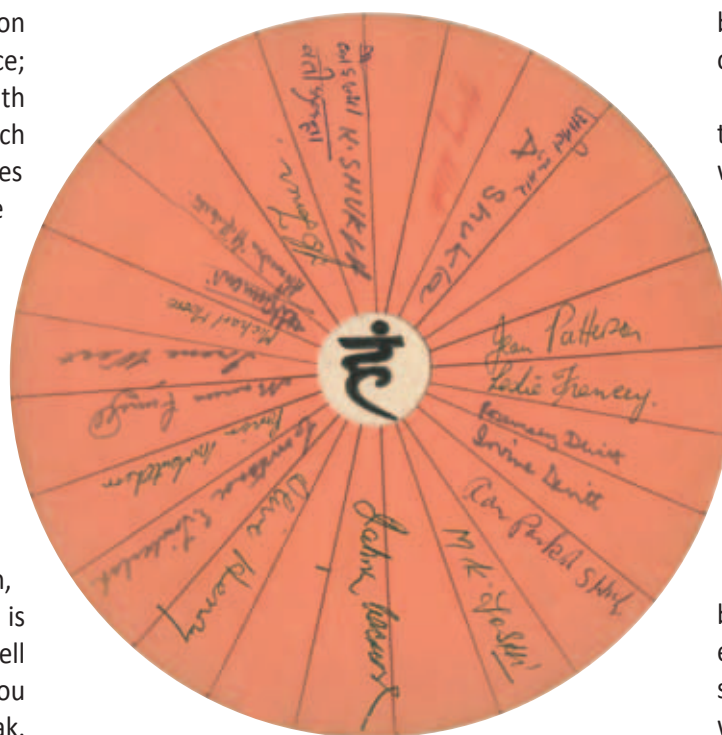
You may remember that in one of the numbers of *Times*, you know *Time* magazine, they also reported results from experiments on the influence of isolation. What exactly did they do? Well exactly what we do, which is to ask the man to keep quiet, observe silence. The people of Belfast will think that it is a punishment. I know a thing about silence, 'Oh, you dirty boys do not speak for a few days.' Silence is not punishment, it is not penance, it is golden. Well it has always been golden. But what exactly are you doing, you are isolating your speech. Do not speak.

Next, close your eyes; you are isolating the senses of the eyes, the optic system. You are isolating the optic system from the object. When you close your ears, you isolate the auditory system from the sounds then isolate the skin from tactile consciousness. So there are the auditory consciousness, optic consciousness, oral consciousness, tactile consciousness, like that you have five senses and these five senses have five different functions. When they reach this point of isolation it was found that the people who were isolated from the sense contact started developing fantastic psychic images and this is exactly to be done with those people who are psychological cases. My respect to

the psychologists, I am not saying they are wrong but I think they will have to add something fundamental and something drastic.

The entire content of consciousness which is a large garbage box now, maybe it has some beautiful things too, it has just to be thrown out. Of course the psychologist has to know how to maintain the balance of the person even as the guru knows. In yoga that is done and therefore it is said, that when you meditate you must have a guru by your side. Of course not at home, otherwise two and a half billion people must have two and a half billion gurus. In Belfast, one guru is enough; you do not have to have more. You must have a guru who will give you a sort of balance and the balance is not a very difficult one it is just an adjustment of a screw in the brain.

Because the isolation in the form of *pratyahara* takes place your whole psychic being expresses itself, which is higher than your intellectual being, which is almost a counter part of your emotional being which is completely different and completely against your intellectual being. It has nothing to do with your logical personality, nothing to do with your reasoning but something to do with your emotions. That psychic being is going to express itself. The expression of that particular dimension of your personality is in the form of symbols, is in the form of visions, is in the form of colors, poetry, expressions and if the guru knows he can bring about most precious things which you call prophecies, because your psychic being is very powerful. Well everybody's psychic being is very powerful. So in the scheme of meditation we have the word *pratyahara* which means a scientific isolation and this experiment



was conducted by scientists and reported in Time magazine.

This is what we do. We ask the aspirant to sit down calm and quiet, close his eyes, concentrate on the breath. In certain practices he has to close his ears and then he has to practice a certain pranayama by which he has to win over or try to detach his tactile consciousness. Sometimes we ask him to sing a particular rhythm, say Om Om Om for two hours, three hours, four hours, five hours, sometimes for the whole day and the sound which he produces keeps him completely isolated as far as the external sounds are concerned. In one week's time, well sometimes earlier also in some cases it is within one day. The psychic being, the depth psyche which our modern psychologists have been working to discover frantically, it just comes out. It comes from the subject, the man feels and he tells his master, master this is what is happening to me, I see snakes coming down, I find I am feeling light or heavy, all these things. The master then makes an analysis and then gives him a practice which is known as Inner Silence and its name is *antar mouna*; internal, not external, internal silence. What is internal silence? He says to his disciple, "Okay, whatever experiences come to you, you keep on seeing them very carefully. Whether it is the elephant, whether it is the quarrel between the two *rakshashas*, the demons, or whether it is a manifestation of a bull with the skin of a tiger, or whether it is a lady with feathers, whatever that might be, know it, do not be baffled, be a witness to it. Then what happens? The aspirant is sitting in that state, he has never meditated on it, it just happened to him. It will happen to you if you practice the correct *pratyahara*.

Therefore, the practices of *pratyahara*, involves

closing the eyes, closing the ears, stopping the breath for sometime in between, maintaining an absolute motionless position. It can be either the lotus pose, *siddhasana* or *vajrasana* of the Muslims. Whatever the position might be, if the practice takes twenty five minutes, well for twenty five minutes you are like a statue. If you cannot do it, it is due to the lack of will power it is not due to the infirmity of the body. You decide and in one week's time you go from thirty minutes to one hour and in one year you can go from one hour to three hours. It does not matter even if you do not go to three hours, even if it is twenty minutes, even if it is fifteen minutes you resolve that for fifteen



minutes you are not going to move. No! If you feel an urge to scratch no, no, no, you have to say no. This is how you are disciplining yourself. You see you are your own baby, you have to discipline yourself.

Now this stability, this motionlessness of the physical body gives you a number of advantages. First of all the tactile consciousness, the sense that is responsible for the tactile consciousness is desensitized. The heart undergoes a state of inertia, the consumption of oxygen goes to the minimum and the lungs stand at an un-agitated, un-fluctuating but rhythmic level. The motion of the lungs is rhythmic. Now I am talking to you at an agitated level, there is no rhythm in my lungs and I am sure there is no rhythm in my heart at the moment because everything is in agitation. I have to talk; I have to decide the points. But at that time, when every thing is calm and quiet, not one thing is moving. Not even one part of your body is moving and your heart gets a rest, because it does not have to function, the lungs get rest and in turn, the brain gets rest because the heart does not pump the influx of blood and does not proceed and does not recede. The rate of ventilation becomes just normal, there is no oscillation in the physical structure there is no oscillation in the cerebral deeper structure and the flow of meditation, or the flow of the idea is maintained.

It is also said that when you meditate the spinal cord has got to be straight. There are many reasons and we do not have time to discuss the scientific implications or the background. The spinal cord should be upright, straight but not tense. You know that in yoga we do not consider the spinal cord a bone. If at all you have studied the books on Tantra, you should

read the books by Sir John Woodroffe, available in French and in English and then you will know. Read the books by Swami Sivananda and many other doctors. This spinal cord in yoga is not a bone, it is not a physical body but it is the channel of consciousness. It is the doorway to heaven. It is a way by which you are lifting yourself from floor one through two, three, four, five, six, seven floors. If you go to the eighth floor that is what we call heaven or whatever you call it.

This particular spinal cord should be kept healthy by means of the serpent pose, bow pose, forward bending, backward bending; there are a half a dozen exercises. There should not be the process of ossification or stiffness of the bone but at the same time the nerve channels, the nadis we call them, the nerve channels should be kept unobstructed. Three nerve channels are important, one is called Ida which flows on the left and the other is Pingala which flows on the right and the third one is known as Sushumna which flows in the center. The right is connected with the parasympathetic nervous system and the left is connected with the sympathetic nervous system; the center one is connected with the central nervous system and the brain.

At the time of meditation all of you should remember that the Sushumna must be functioning. I will tell you what Sushumna is. When the Sushumna functions then the brain, the whole physical brain is filled up with a kind of peace. Maybe if further research is conducted they will say that a particular soft, nourishing chemical is what is flowing in the brain. It is flowing in the morning at 4 or 5 o'clock and it flows even if you do not want to meditate and your meditation will take place. You do not want to do any work; you do not feel like getting angry, you do not feel like being greedy, even if you are a hopeless man, but when the Sushumna flows the mind is filled up with an attitude and you do not like to move out of that mood. But that does not happen in the daytime. It does not happen even at night. There are moments when Sushumna flows naturally, but if you want to know how to cause Sushumna to flow then what you have to do is practice yoga postures first, then pranayama next, and then sit down for three to five minutes in vajrasana, the Muslim prayer pose and press the armpits and concentrate on the nose tip. You will find within five minutes the Sushumna begins to flow and when the Sushumna begins flowing you will feel as if 'tak' a psychic sound, not a physical one is experienced. Just as the door opens and the way becomes clear, likewise, it seems as if a ventricle opened and the brain is clear. Right and left both the nostrils flow equally. The volume is equal. And this is the time when you can meditate without any effort.

Then the spinal cord has to be erect, the nadis must be purified, which is a very important point I have missed in discussing pranayama. The nervous system must be purified. Without the purification of the nervous system, however much you may try, I assure you meditation will be a hard job. It will be like climbing uphill, and you will have to try again and again. There is a pranayama, and its name is nadi shodhana which means the pranayama which is dedicated to the purification of the nervous system. Here the nervous

What is Yoga?

Yoga is an art of living. It is a way of life.

Yoga influences every aspect of human being—physical, mental and spiritual. A harmonious equilibrium being maintained through the practices of Yoga, man is able to function at his highest potential with concentration, creating dynamism and inner balance. With a strong healthy body and mind, man is ready to go far into the inner recesses of his Being, removing the illusions, uncovering the layers of his personality, realising his self and discovering truth.

Ceaseless activity in the turmoil of life takes its own toll. Anxieties, frustrations, exhaustions of mind and body — all these accelerate the ageing process. Yoga is a powerful remedy against these forces of destruction.

Yoga is not for just a few individuals but for all — young and old, fit and ailing. With its vast resources and infinite potentialities, it can usher in a new glorious era for suffering humanity.

SWAMI SATYANANDA SARASWATI

is one of the chief disciples of the late Swami Shivananda Saraswati of Rishikesh. He is a living example of the balance between the internal and external levels of consciousness.

He lifted the veil of secrecy put around Yoga by many since time immemorial. The success of his unceasing efforts to bring the benefits of Yoga to ailing humanity is witnessed by the fact that since his founding of International Yoga Fellowship Movement in 1962, Yoga Centres and Ashrams have been established by the Foundation in India, New York, Paris, Hawaii, Vienna, Copenhagen, Basle, Brussels, Sydney and many other cities throughout the world.

It is not possible to do justice to the dynamism and wisdom of this man in a few words but suffice it to say that in our opinion Swami Satyananda is the foremost and most scientific exponent of all aspects of this age old science of Yoga in the world today.

The 3 Day Programme

Friday, August 21st. at 8 pm
Saturday, August 22nd. at 10 am

Lecture "Yoga — the Awakening of Your Potential Powers"
Practical Classes: Yoga exercises, breathing techniques, meditation.
Bring blanket and suitable light cloths.

at 8 pm
Sunday, August 23rd.

Lecture "The Technique of Relaxing and Perfecting your Personality"
Practical Programme arranged at the discretion of Swami Satyananda.

system means the parasympathetic and the sympathetic systems both. They are responsible for vitality, prana and are responsible for the mental functions, both of these must be purified and this pranayama is very simple. Plant the index and middle fingers between the two eyebrows, close the right nostril with the right thumb and breathe in through the left nostril in a particular rhythm, hold the breath, close the left nostril with the ring finger of the right hand and release the right nostril and breathe out. Then breathe in through the right, hold the breath, breathe out through the left. That is one round, so practice twenty five, that is all.

How to breathe in, how long to hold the breath, how to breathe out how long to breathe out, all these things have to be known. Do not do it without knowing it completely. This nadi shodhana pranayama brings about a state of purity in the nervous system, kindly remember that when your nervous system is agitated it will not allow your mind, your brain, your consciousness to rest. I often meet the people who are suffering from nervous breakdowns. I know how they think. When I ask them to sit down for meditation they shake like anything. It is not possible because their nerves are not purified. Therefore, purification of the nervous system is of utmost importance.

When that has been done then you go to the second stage called dharana. *Dharana* means conception, holding an idea before you. The object you have to decide for yourself. There is a lot of controversy. Some people say, "Oh, God is abstract he has not form." and others will say, no, no, we must have a form of God because of this and that and that, but the question of God with form and without form does not arise here, please do not misunderstand. Here it is a question of concentration; here it is a question of integration of your

dissipated consciousness into one pattern. Therefore, it is important for you, it is essential for you to hold your mind on one object whether it is myself, or your father, or your master, you should do it. It has nothing to do with God, it has nothing to do with any divine being, it has nothing to do with any supernatural thing. But you must remember only one thing, and that is that the object on which you are concentrating is attractive, is inspiring, and it has a pull and has magnetized your consciousness.

If you meditate on a rose, the very idea of a rose, or a lotus or any kind of flower should be able to consume your entire consciousness, and within a few moments you are in. With your eyes closed, the rose is inside. You are visualizing the rose, your mind does not go away from the rose, your mind does not turn away from the lotus. One object is important and then the meditation has to be done for a few days in the morning and later on you can do it at night also. Morning meditation has its own advantages. Evening meditation is also beneficial; it gives complete calmness to the whole system. It can also bring about very good revelations.

The practice of meditation brings about certain mental faculties in the beginning, what you call miracles, telepathy, ESP, insight etc. If you stick to them your spiritual evolution will be blocked for the time. Because the purpose of meditation is to express the whole of your consciousness to yourself, to unfold the entire being to yourself and just to have one glimpse of your greatness. You are great, there is no doubt. You have no idea how great you are. I do not know how great I am, perhaps I have the great storehouse of infinite universal potentialities in me and out of that potentiality I just get one. I am tempted, I am surrounded, I go on doing all those things, reading the thoughts, some telepathy, or ESP or this and that in order to feed my own ego.

Finally what happens is that your mind loses balance. The brain, the psychological brain, the mind, loses the balance and losing the balance you are back once again where you had started before meditation.

Dissipation, restlessness, nervous breakdown and nervousness are endless. So this is the question, there is only one danger in meditation. What is the danger? If you succeed in meditation you are coming in contact with your powerful man and the moment that you utilize that man, disaster is there. Disaster you may not feel now but when you become spiritual aspirants and when you get back to the first point where you have started your journey, at that time you will know that you have made a great mistake.

Otherwise, in the height of achievement you will say, "Oh, no, I will be spiritual at the same time and here are my miracles". I will be a great man and here are my miracles, extra sensory perceptions and so on. This is the only danger and nothing else. A disciple who has a strong master, or a disciple who is full of understanding of his guru, of his master, has no problem with this because his guru, his master can check all these difficulties that arise out of this heightened state of meditation.

What happens after meditation? What is the ultimate point, the point of culmination? What is going to happen to the man when he enters into that infinite state of sub-consciousness? That is something that is not possible for me to tell you now. But in a few years if the opportunity is presented again and in the near future and when we meet very often like close friends, then it will be possible for me to discuss with you the devic life which is higher than what we have experienced so far. And we can live that life and this life at the same time.

Hari Om Tat Sat

On the need for the Belfast Satyananda Yoga Center

Rishi Vasishtananda Sarawati

Belfast, Northern Ireland, August 23, 1970

Friends, this is perhaps going to be the last time I will be speaking to an audience in Belfast on behalf of the Belfast Satyananda Yoga Center.

Just this afternoon I was speaking to a large gathering of members of the Indian community who gather here in Belfast every two weeks to have some kind of cultural get together where the watch films in Hindi and other Indian languages, and people come from as far away as Dublin, Londonderry, Donegal and many other distant places.

There, in my introductory talk I tried to point out to the Indian community present that it is extremely important for them not to forget their roots in their own culture, in their own tradition, when they accept the ways of life of the west. I personally feel that this topic, which I keep emphasizing repeatedly, is perhaps the most important thing that confronts mankind at this time.

We westerners grew up in a culture which gave birth to the scientific and technological age, and we

therefore have our roots in traditions of philosophy and religion which formed the culture which gave rise to this technological age. So throughout the evolution of our sciences and the way we live today, starting from the Greeks, the Romans, the Middle Ages up to the Industrial Revolution, which marked the beginning of the technological age, there has been a gradual flow of development of scientific concepts and a technology driven way of life. Even though these scientific concepts developed on the basis of a critique of philosophical and religious concepts, they were developed within the framework of concepts belonging to the west and not the east.

Now, even though our concepts of technology and our way of life have developed hand in hand or on the basis of our own western culture, starting with the Greeks, according to our historians or our teachers of the history of philosophy, we have also had great thinkers in the west who came up with such concepts as “the hollow men”, the meaninglessness of life, and the Existentialist philosophy. We can see that the over-specialization we have in the west and the technological advances that man has achieved have influenced his view of life in such a way that there is no coherent picture of what all the sciences describe. There is no uniform or unified scientific theory or view of all the sciences in the philosophy of science. What is even worse, the nature of human life in the universe as conceived in the sciences has become rather meaningless since it is very difficult within the scientific framework to give man’s existence in this universe any lasting, not to mention eternal significance. Many of the great thinkers of the west have described the dangers which seem to face us. Man has grown away

from himself, he has no complete picture of the world as described by the sciences, and man’s ethical, moral and spiritual nature are so far behind his technological advances and the weapons we have devised on the basis of our scientific knowledge, that the danger of the complete destruction of the Earth and everything on it is a real danger.

But I believe that the danger lies not so much in the west because our western people are still less “hollow” because they have their foundation on the concepts and way of life that gave rise to the sciences and technology. But in the east, in imitation of the west, people have taken up the ways of western society with its technology, and on the basis of the critique of western scholars of their own eastern tradition, their own religions, their own myths, their ancient sciences, and because they have been educated in the western schools, they have thrown away their own tradition completely.

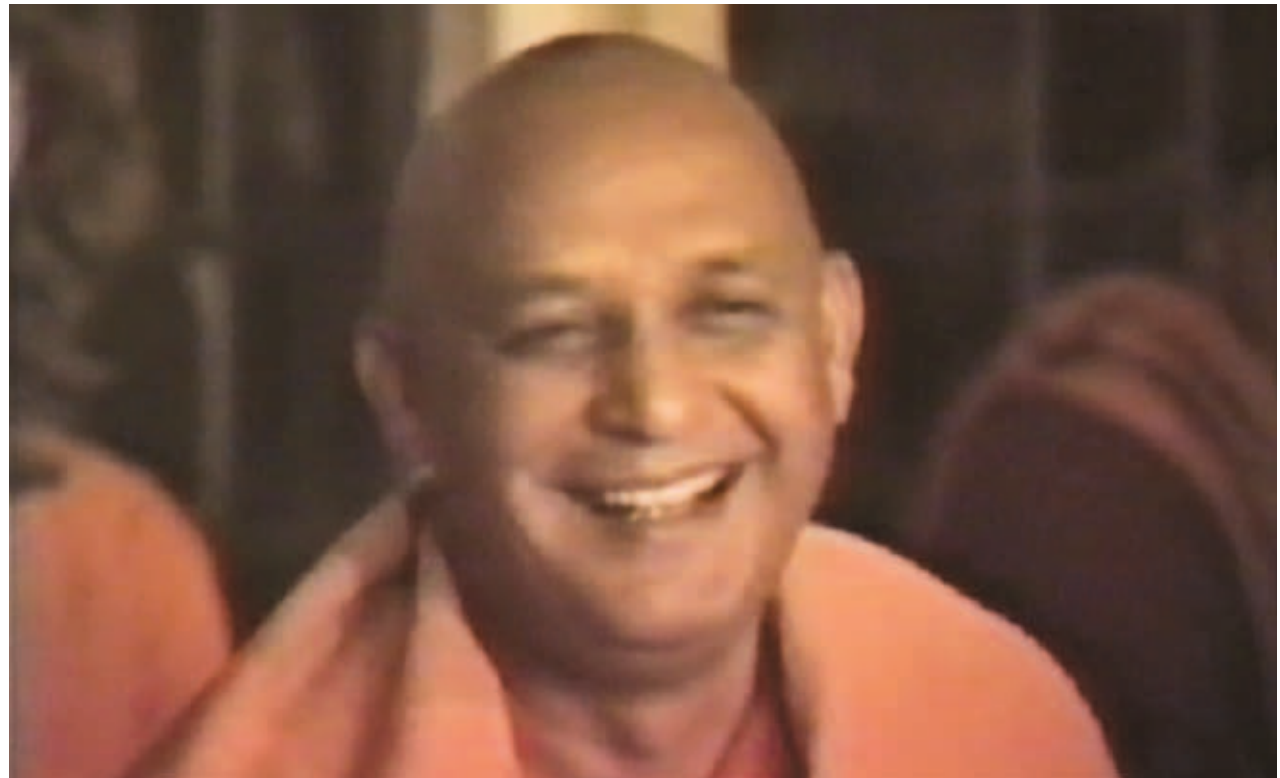
The modern westernized people of the east laugh even more about their own old traditions than do the westerners. Hence, they only imitate our western way of life in a very shallow way. They have no roots in our western tradition and have lost their roots in their own tradition. They have absolutely no tradition and so I see the greatest danger in the eastern countries which are imitating all the shallow things that we have in the west which are especially picked up by the easterners as new and exciting, especially by those who have been educated in west, and therefore their inner life can be even more shallow than is the case for someone from the west. It even seems to be the case that the preservation of the ancient traditions of the east has fallen upon the shoulders of the west. All the old

knowledge in China and Tibet is being systematically destroyed and much of it is only preserved by a few western scholars, and there are even fewer who have a living experience of what these eastern traditions really mean. So it is very much needed that westerners who are not satisfied with the modern picture of man or the picture of what potentialities lie in the nature of the human being, the way of treating man when he is ill, or how man can evolve further when he is well, that they concern themselves with trying to understand what are the sciences of inner man, the sciences of the evolution of consciousness, as they have been developed in the east. And it should not only be learned from books, but it should be learned from teachers who themselves have practiced the techniques of these sciences and tested them in a way that is acceptable to our critical western way of thinking. It is not that we should give up our critical way of thinking and to start believing what we read and what we are told without question. No!

As a matter of fact, Swamiji, my guru, very much welcomes the effects westerners have upon these teachings, on yoga teachers, and the fact that western minds are open enough to accept new ideas, or to think about problems in a new way, and who at the same time are critical enough not to accept things without understanding what their rational basis is.

This has tended to lift the teachings of yoga and the practices of yoga out of misinterpretations, misunderstanding and perhaps also out of malpractice.

So it is essential that there are Yoga Centers and Ashrams where there are some who have come from the eastern tradition, have completely digested the eastern tradition they belong to, and have mastered



the practices of that tradition, and who can also speak the language of the scientists of the west.

Such a man is Swami Satyananda Saraswati. I therefore believe that he will have more disciples in the west than he will ever have in the east.

The seriousness with which many of you have attended the sessions, and the open-mindedness with which you have received the ideas as well as your willingness to try to understand these new ideas, only bears out that yoga, the science of the evolution of inner man, and the science of the proper relationship of man and his environment, is not a thing of the past,

though it is at least four thousand years old, but that it is only now coming into its own. It has existed for many years, but now is its time, the time that Swamiji has called “the age of the psychic race”, that for the first time yoga will be understood and practiced by many people, by multitudes, in the proper way, so that it will benefit all of mankind in its quest for peace and greater purpose of life, and greater power to realize these purposes, in day to day living. May the Belfast Satyananda Yoga Center and its teachers serve this purpose in the years to come.

Hari Om Tat Sat

Kriya Yoga

Swami Satyananda Saraswati

Copenhagen, Denmark, 1970

Blessed spiritual friends,
Hari Om Tat Sat

We are meeting again in this hall where we had our lectures in 1968 on the necessity of Yoga in human life. More than two years have passed and a lot of changes have taken place especially in your country and in your city. Swami Janakananda, Swami Prakashananda, Swami Vimilananda, these great swamis have come here equipped with yogic knowledge in order to give a lot of help to the suffering people, to the aspiring people of this city.

When I discuss yoga I definitely mean yoga as a system based on scientific values. I do not consider yoga as a part of any religious practice or something to be exploited for any kind of religious experience. For me, the problems concerning the human mind and the human body are more important than so called self realization. It is absolutely meaningless and it is a waste of time to talk about higher realizations until we have rectified our physical and mental bodies.

You are very much aware of the problems that concern the bodies, minds and emotions of everybody, including the little children as well as adults. There may be thousands of people, more than thousands, perhaps millions all over the world who are suffering from problems, difficulties concerning their emotional imbalance, nervous disorders and psychological

disturbances. There are other sciences no doubt, which come to the rescue of mankind but we have found by experience, that yoga is the safest, the most beneficial way by which we can bring about a total resurrection in our personality.

There is a school of yoga, there is a philosophical and practical branch of yoga, which concerns itself with the psychological circuits of mind and emphasizes onepointedness, concentration, meditation and the withdrawal of the mind from all external objects. This system or this school of yoga has become very popular all over the world and everybody knows something or the other about it. It tells you to keep an object in front of you, look at it, close your eyes, withdraw your mind, forget everything, enter into meditation and enter into samadhi. This is a very popular system of meditation but everybody has failed to practice this successfully to this day.

If these aspirants, if the practitioners of this system of meditation were brought to a scientist and if the condition of their brains at the moment of so called meditation were investigated, it would show no remarkable change. This indicates that although you have withdrawn your mind from the external objects you are not in mediation but you are in a state of sleep.

Concentration or meditation practiced by effort can never lead to real meditation.

Whether you agree or not I can tell you one thing, concentration of mind or meditation practiced by effort can never lead you to real meditation. It can only lead to tension and deep sleep. This is the problem of yoga and this is the problem of everybody who has been trying to practice meditation for a long time and I confront people with these problems every day by the hundreds.

But there is another branch of yoga, about which I am going to talk this evening. It does not at all presuppose onepointedness, concentration of mind, and withdrawal of your consciousness from the external consciousness. This branch of yoga is known as Kriya Yoga.

This science of Kriya Yoga is one of the most powerful and easily practicable sciences known to us so far. The practices of Kriya Yoga demand from you neither one steady pose, nor concentration of mind. Even if you are unable to concentrate your mind on one point, and if your mind is just jumping to and fro, it does not matter, keep on doing it. In fact, Kriya Yoga is a yoga in which you are not withdrawing your mind to one point but you are trying to make movements, you are trying to create and introduce motion in the realm of your mind. Again, in Kriya Yoga you are not concentrating the mind but you are moving the mind from one point to the other, in a particular order which it should not lose sight of.

The word *kriya* here means mental activity or the activity belonging to consciousness. In contrast to the branch of yoga discussed previously, in Kriya Yoga you are not trying to make your mind quiet but you are trying to create activity in the mind. This is very important for the development of the brain, for the activity of the nervous system, and for awakening the energies in the brain.

The practices of Kriya Yoga are to be found in the Sanskrit texts of Tantric literature which are found in India. A few of these have been translated by Sir John Woodroffe and are available in French, German and English. The practices of Kriya Yoga, the total number of kriyas is seventy six. Out of the seventy six, twenty seven

are already known to most teachers who know what Kriya Yoga is. We can begin with five or seven kriyas out of these twenty seven kriya techniques or practices in Kriya Yoga. But those who are eager to practice Kriya Yoga will have to make a lot of preparations before they can plan to learn or until they need a teacher of Kriya Yoga.

The preparations for Kriya Yoga are:

1. Perfection of breath consciousness,
2. Discovery of the psychic passages, and
3. Kriya Yoga

In addition to these three preparations it is important that the aspirant to Kriya Yoga has proficiency in a few mudras and bandhas.

First, what is breath consciousness? I will explain this in a few words. With your eyes open or with your eyes closed, with your mind concentrated or with your mind oscillating, in the lotus posture, while standing or sitting, just become aware of the fact that, "I am breathing in and I am breathing out". Maintain this consciousness of breath uninterruptedly for three minutes at one stretch and then change. It is not at all necessary that you have to sit separately and exclusively for meditation. Even here, while you are listening to my speech and to his translation, you can maintain the awareness of your breath uninterruptedly. Simultaneously you can also understand my speech and his translation, for three and a half minutes and then you make a break.

Awareness of breath is awareness of your mind. Awareness of breath is awareness of your own consciousness and awareness of your breath is awareness of your awareness. This point should be remembered again and again, you should not forget it.

The next preparation is to find out a psychic passage, the path, the way, the road, through which the breath, no!, through which your psychic consciousness can flow up and down. It should be the path of the spinal cord from the bottom to the top, to the point where the pineal gland is. This is the psychic path which is being prescribed and which you have to discover and realize. It is in this psychic path that you have to practice the breathing with eyes open. It is in this psychic path that you have to practice the breathing and develop consciousness of movement. This is most important, there should be awareness of movement, up and down, and this movement is called kriya in yoga.

The purpose of the circulation of your mind and consciousness is this path from the bottom to the top and from the top to the bottom through the spinal cord is to awaken the vitality, to awaken the high rate current; for the rejuvenation and revitalization of the sympathetic and parasympathetic nervous systems which control the whole nervous balance. This is one of the practices. It goes from the bottom to the top fifty times, and those people who have trouble with nervous breakdown, nervous imbalance, neurosis, anxieties, and trembling, can practice this kind of awareness starting from the bottom up to the top. They will find that even this much of movement; even this much of kriya is very beneficial.

At the bottom there is a very important center in your body. In yoga it is known as Muladhara chakra, which is situated in the perineum which is between the genital and urinary and excretory systems. It is a very vital point, a very vital organ in the body.

According to our modern science, the parasympathetic nervous system connects the brain

with the rest of the body through two centers. One center is this Muladhara chakra about which I am talking. From here the impulses can be conducted through the parasympathetic nervous system right into the brain. At the top of the spinal cord is the center of the pineal gland which is also very important because that also connects the parasympathetic nervous system with the brain. This is known as Ajna chakra in yoga. This Ajna chakra, and Muladhara chakra at the bottom are both carriers of, or vehicles of impulses to the brain. The impulses travel through the parasympathetic nervous system which also controls the endocrine system in the whole body.

In addition to these two vital centers, there are other centers, I name them:

Swadhisthana	sacral region
Manipura	solar region
Anahata	cardiac region
Vishuddhi	cervical region

These are the four vital centers situated within the spinal cord and these four centers connect the brain to the rest of the body through the sympathetic nervous system.

The awakening, the influx of the sensations, is carried from these four centers through the sympathetic nervous system and from the two centers Muladhara and Ajna, through the parasympathetic nervous system to the brain. They carry the Shakti, they carry the vitality, and this vitality should be created by breathing in and through this psychic path. This is the second practice in Kriya Yoga. This second preparation is very elaborate. I do not know if you remember that I talked about it two years ago. This year I will not repeat everything because I will

have a lot to say about Kriya Yoga, but the name of the practice which is preparatory to Kriya Yoga is ajapa-japa.

The next preparation is the practice of Mudras and Bandhas which is something you will have to know positively. The important bandhas are jalandharbandha, locking the chin, uddyanabandha, withdrawing the sacral plexus, and Muladharabandha or mulabandha, controlling the inflexions of the Muladhara chakra, or the base center.

After these preparations one can take to the practice of Kriya Yoga with a master who knows the science very well and he will teach you what you need out of the seventy six, or out of the twenty seven kriyas or techniques. Though I am engaged in a lot of research concerning the influence of yoga on the human body and brain, I have additional experiences some of which are very encouraging. I sometimes confront cases suffering from suicidal complexes and terrific neuroses. In such cases I do not teach them the whole of Kriya Yoga, because it is not possible for them to understand. However I teach them one or two of the kriyas and I know that they have gained a new lease on life. Instead of going into greater details of Kriya Yoga I can just give you a very simple presentation.

Sit in any asana, especially the lotus one, or the siddhasana, that of an adept. Place both your hands on the knees, and do nothing but close (or open) your eyes and concentrate on the perineum, the area between the excretory and the urinary systems and slowly contract it. I am deliberately using the word slowly, and then slowly release it. Do it about fifty times and then find out what happens to your depression. Find out if you have depressions anymore.

This is not very difficult and this is not actual Kriya Yoga but this is one of the most important items in Kriya Yoga which is meant to awaken the prana, the vitality or the *pranashakti*, which is lying dormant at the bottom point, at the bottom center of every man. It is known as kundalini or the power serpentine. I give this suggestion to those people who are suffering from nervous disorders, breakdowns and the resulting tendency to commit suicide and also do all sorts of things to escape from life.

In addition, I suggest it to those people who have a very bad mind, an absolutely restless mind, and are unable to concentrate even for a fraction of a second. I tell them, "Sit down, contract your perineum, and relax it. Do it fifty times with your eyes open or with eyes closed. After that, if you still find your mind is agitated, then come to me. I have another exercise." Let me give you another example. I ask them to concentrate on or become aware of the bottom of the abdomen which is known as the abdominal viscera or at the root of the urinary system and to keep contracting it continuously and slowly. This whole system, bladder, urinary system, kidney, everything is withdrawn, and then you relax it and they should withdraw and relax it twenty five times.

Those who come to me with terrific disorders, physical, mental and emotional, caused by sexual neurosis, which is well known to you, and problems with hormones, blocks in hormone secretions, should learn this particular kriya or movement. This is so because, this system is directly connected with the pituitary gland, which is known as Sahasrara chakra in yoga, the thousand petalled red lotus. The posterior lobe of that lotus or that gland is directly connected with, the

urinary system, the kidneys, the gonads, the ovaries, that is, the genital-ovarian system. It also produces two kinds of hormones. By concentrating, by practicing this particular kriya you are not only controlling the particular organs below but you are controlling and regulating the hormone secretions in the brain.

There is nothing secret in Kriya Yoga. I can tell you everything tonight. I can even teach you tonight. But one night is not enough. I need at least seven days to teach you and I am not going to teach you this time, be sure about it.

But why do people think that there is something secret in Kriya Yoga which the masters are not going to teach, and that everybody is not qualified enough for Kriya Yoga? It is a myth and not a truth. Some people also feel that Kriya Yoga should not be practiced by householders, by married people who do not maintain or who are not able to maintain brahmacharya, the so called celibacy. If this condition were accepted, I think that not only in Denmark but in the whole world, not one man would be qualified to practice Kriya Yoga.

According to me, celibacy has nothing to do with marital or extramarital sexual life, but *brahmacharya* means the conservation of the highest vitality, not in the genital region but in the brain. I know very well since I have been a student of physiology also, that the posterior pituitary produces hormones and those hormones are conducted to the gonads, and to the ovaries to produce the whole of what we call the marital and sexual life. What you loose in the sexual act is not so important but what happens in the brain is of great importance. The product of the brain can only be conserved and preserved not by so called philosophy, but it is only possible by concentration, or mediation or

very powerful forms of vitality generated by yourself through Kriya Yoga.

Therefore, it should be completely ruled out that Kriya Yoga, or any other yoga for that matter, is only for those who are unmarried, for the sake of those who are completely unmarried, so that the people who are leading the marital life should not practice any yoga and even more so the Kriya Yoga. It is not at all a rule. This you must remember and understand.

In the system of Tantra, which has its origin in India, a lot has been written about Kriya Yoga. There it is said, "Those people who are married or not, but who are aspiring to the awakening of the great Shakti in themselves, are qualified for initiation into the practices of Kriya Yoga".

I have conducted classes for years and years on concentration and meditation and even now I continue to do so. I also have conducted classes in Kriya Yoga which I also continue to do. I found that there is a remarkable difference between the two as far as my experiences are concerned. When I teach concentration and meditation, after five minutes people start scratching, moving and they simply get tired. But when I teach them Kriya Yoga, I ask them not to close their eyes, I ask them not to concentrate, I tell them they can move their body if they like, and you will be surprised to hear this from me, after fifteen minutes they close their eyes and go into meditation and I have to pull them out of mediation. This is the remarkable difference which I have seen between the system of concentration and meditation and the systems involving the movement of consciousness, the Kriya Yoga.

In Kriya Yoga there are certain techniques, certain methods of movement of consciousness in which you

will be told, "Please, do not close your eyes, keep them open until you finish. Until you finish the exercises please do not close your eyes". But I can assure you if I would teach you, then after fifteen minutes you would close your eyes and if I should ask you, "What are you doing?" You would say, "Swamiji, I am in a mood of meditation, I can not go further. It is impossible". I say, "No, please keep your eyes open and do not go into meditation. Remain out, remain out, do not go in". But you will say, "Swamiji, please let me go in I can not remain out". Have you ever known a system of meditation like Kriya Yoga, like this, where in spite of the pull of the guru, the disciple is just pushing himself inside.

Again, the practices of Kriya Yoga are casual, not very strict, not very systematic, but very serious. You do not sit down and tighten your body, no! They are as casual as if you were talking to your son, or you were talking to your husband or wife, or as if you were reading some book, exactly that way, in that gentle atmosphere you sit down and start moving your consciousness and start making movement of your consciousness.

I am not talking in favor of L.S.D, please do not misunderstand, but those who have taken L.S.D., for long periods and who have also practiced Kriya Yoga and have lived with me, say that when they practice Kriya Yoga, at the end of it they have a very good trip. But whereas in the L.S.D. trip, there is the problem that the trip is not under your control. In Kriya Yoga the whole trip is under your control. As the astronauts were brought back from the moon, you can bring your mind back from the heightened state to your normal work at any moment.

You transcend the bindings of time and space but not the awareness. You transcend the bindings

of time and space but you are not lost into that so called unknown and delusive eternity. You know where your feet are completely and firmly planted. The moment the practices of Kriya Yoga are over, if you have no job to do, you have no responsibility and obligations concerning your family, job and business you can sit for meditation for ten hours, no problem. But if you have responsibilities to your family, job and children, then you are ready to be in day to day life again. It is here I say that the trip is completely under your control.

When I first encountered this Kriya Yoga it was a very wonderful experience but I did not teach this science to anyone because I thought maybe people do not need this science. But after a few years it so happened that a very unfortunate lady came to me. She came from a so called very high family. She told me that she wanted to die, and asked if I had a way in yoga to commit suicide. Perhaps she thought that yoga has some way to commit suicide also. I did not teach anything to that lady but I answered her that if she cared, she could come to my place anytime. She made it a point to visit me many times at my place. In the mornings when I used to practice, not Kriya Yoga, but a few items of Kriya Yoga for my own physical body, she also started practicing with me for fifteen to twenty minutes. This happened many, many years ago. That lady has become one of the happiest ladies that I have ever seen during my lifetime and she has become useful, not only to herself, but she has become useful to many people, thousands of community people. The money which she was wasting in clubs, etc., she is now investing in most useful projects. I think that the whole reaction

of her personality, the whole awakening and revival of her personality has taken place only due to those few very insignificant items which she practiced with me during those two to three months.

So now you know that there are two ways, two schools, two systems of yoga. One the concentration, meditation and samadhi obtained by withdrawing your mind from external life. If it is possible for you, please go on with this. But if it is not possible, if you find it difficult to work hard with your mind and the mind is like a rebellious child, then it is much better not to have any friction, not to have any difficulty with your mind. First learn Kriya Yoga. Take a few kriyas, not many, about seven, even five to ten kriyas will do for you. With that you deal directly, scientifically with your own rebellious child.

This year, I think it was in the month of May while I was in Paris during my trip, I conducted Kriya Yoga classes for three days. Now, I found that the people have been greatly benefited by it within three months, I think perhaps three or four months. I am going to Paris again in two more days to conduct another Kriya Yoga seminar, and another Kriya Yoga group where hundreds of students will learn.

I asked them in one of my letters, "What made you decide to call me back to Paris so soon, in only three months and to withdraw yourself from your activities and learn this great system of Kriya Yoga"? The reply that came was, "The Kriya Yoga which my uncle, my brother or my

husband has been practicing has brought about a great change in his life and I am tempted by seeing them so that I also want to learn and be benefited by it". This is the reply of the people from Paris where I conducted the first Kriya Yoga seminar outside India.

Those people who are eager to follow this systematic path should first of all learn asanas, pranayama, Hatha Yoga kriyas, ajapa-japa, breath consciousness, mudras, bandhas for a period of four to five months regularly and after that they must take up the practices of Kriya Yoga with any qualified master. No consideration of diet, status of life, cast, creed or religious affiliations, age – young or old, mental condition – normal or abnormal, is a barrier. Wherever you are, whoever you are, if you are convinced that Kriya Yoga is for you, you should take it up. Start preparations immediately.

Finally, Kriya Yoga is a part of Tantra, about which you need not form any opinion this evening. I am going to tell you about Tantra Shastra tomorrow evening. Then you will know how close you are to a science which was given to mankind more than five to six thousand years ago; and you will understand how in this age of tensions, dissensions and all sorts of social and mental problems the Tantra and more than that Kriya Yoga can help us in our physical difficulties, mental difficulties and finally in the unfoldment of our consciousness.

Thank you all for giving me a very patient hearing. I am sorry I can not speak in Danish or else I would have been closer to you. But of

course by image also I can come nearer to your heart; if not your heart at least your emotions. But I think if I keep on coming to Denmark, then after a few years I may be able to feel Danish and must speak it

Hari Om Tat Sat



Tantra

Swami Satyananda Saraswati

Copenhagen, Denmark, 1970

Blessed spiritual seekers,
Hari Om

Yesterday I brought you a discussion on Kriya Yoga, which is a great system of awakening the spiritual awareness.

Kriya Yoga has its source and origin in the great system of Tantra which was conceived more than 4000 years before Christ. It will be very difficult for the people of the west to accept the reinterpretation or the correct interpretation of Tantra in the light of yoga which I am going to put before you this evening.

To a great many in India or in the western countries, Tantra means a kind of ceremony which includes all those peculiar things which are not very acceptable in a respectable society, such as playing with a skull of an animal or the skull of a man and many other dirty things.

But those who are sincere students of Tantra Shastras find that the great system of Kriya Yoga has emerged out of the vast body of this system. Not only Kriya Yoga, but even Hatha Yoga, pranayama, Mantra Yoga, ajapajapa, Kundalini Yoga, Nada Yoga, trataka, yoga nidra and even the practices of inner silence, antar mouna, are offshoots and derived from the vast body of Tantra.



What we know in the west and in the east by the word yoga, the same is meant by the word Tantra, rather, Tantra is the basis and yoga is an offshoot of Tantra.

The science of mantra, about which we have heard a lot from time to time, is not a part of Bhakti Yoga or the path of devotion; but is an essential part of Tantra. Without the system of mantras, the system of Tantra does not exist.

The word Tantra literally means stretching or rather expansion and liberation. Expansion plus liberation is Tantra. The etymological structure of this word Tantra conveys the ideas of two great processes. The first of them is the process of expansion and the second is the process of liberation or release. If we say Tantra Yoga, it means the yoga which includes the practices for expansion of individual consciousness and then finally for liberation of consciousness from the fold of *prakriti* or nature or matter.

The whole Tantric system can be said very plainly to be the native place or the native home of all the yogic sciences, wherever you may find them in India, Tibet, China, Japan and Southeast Asia. Anywhere, the Tantric system is the native system, is the father or the mother system.

The ultimate purpose of Tantra is to provide a layman with the practices, easy and difficult, according to his social, moral and intellectual structure for spiritual realization, for the expansion of his personal self, the small self; and finally to make him free from the bondage of Maya, prakriti and unreality.

The Tantras suppose and it is true that everybody is not the same. Everybody is not capable of great austerity or acts of renunciation and of practicing

a rigorous system of life. But, at the same time, everyone has the right to become aware of the higher consciousness, the highest truth.

Sometime, in the western countries and also in the eastern countries, even at the present time, people feel that the practices of yoga are not meant for everyone, they are only meant for the recluse, for renunciates and for those who are celibates or brahmacharya, but the system of Tantra has brought this insight to us that the above statements are not true. Yoga being an inseparable part of Tantra is practicable and approachable by each and everyone in expectance of attainment.

There are some people who say that in the Tantric system of yoga you include the sexual life, and wine, and meat and fish and such other things and therefore, this is not a pure system, this is not a pure yoga, this is not a higher yoga and as such we do not want this Tantric yoga, we want something better. But this is the wrong conception.

The practices of Tantra are divided according to the *gunas*. According to the internal quality of the aspirant which are three in number; the *sattvic*, that is to say, the pure ones, *rajasic*, the dynamic ones and the *tamasic*, the lazy, ignorant and thoughtless people. According to the practitioners qualifications the practices of Tantra are divided and practiced.

Even though the person with sensitive qualities will maintain continence and refrain from taking such undesirable diets, yet there are practices of Tantra for the evolution of his consciousness. But that does not mean that a man who had not completely adjusted morally and has not adjusted his diet and so on, is not alright. He can also practice the system of Tantras or

Tantric Yoga but then the practices are slightly different.

The object of Tantric Yoga or the object of the practices of Tantra is not only to do some ceremonial work or some practices like that but the ultimate purpose is to identify yourself with the highest consciousness, to realize the highest consciousness and to render this lower mind free from all the limitations that it is subjected and attached to.

The symbolism of Tantra which you see in the form of yantras, the diagrams, and in the form of pictures of animals and men are all indicative of the planes of human consciousness or the states of psychic evolution or involution of man, where he is standing, during the process of expansion and fusion.

Consider for instance, how Tantra tries to expand and liberate the consciousness by the practices of Mantra Yoga. This will be my one example. When we accept a mantra from our spiritual master we must be sure that he knows the mantra. Not only that he knows the mantra but also that he knows what a mantra is in distinction to an alphabet, a, b, c. The word mantra does not mean a word. The guru who knows the science of sound and the composition of a mantra in relation to the elements, in relation to the sound vibrations, and so on, knows what the proper mantra for an aspirant is, and he should initiate the aspirant into the mantra accordingly. The expert guru who knows the science will provide you with a mantra which will help you to expand your consciousness, to bring about a state of integration of the patterns of your consciousness, if it is completely dissipated and it is completely imperceptible.

Therefore, it is said that the aspirant should not take a mantra unless he is convinced of the vast knowledge

his guru has of this system. Because it is not only a respectable man, it is not only a Godly or Saintly man, but Tantra being a science, it is an expert man who should be made to hand on the system of mantra.

Mantra plays a very important role in our spiritual life. It brings about a great change or transformation of our consciousness by the sound vibrations, etc., which are intrinsically attached to the mantra. In his most unique book, "The Garland of Letters", the great author Sir John Woodroffe has written a lot about its sound, its color, its frequency and its influence in diseases and so on, according to the Tantra Shastras.

According to Tantra Shastras any sound is known as Varna which means color. For instance, 'ka', it is a sound according to us, 'ka'. According to Tantra Shastra it has a color. 'Kha', it is the sound but it has a different color from 'ka'. 'Ga', it is not a letter of an alphabet but it is a sound and it has a different color perceived by us in the form of sounds and it is also said that these sounds are imperishable. When they are accepted and assimilated by the subconscious mind they remain there and make patterns and those patterns are responsible for the development, expression and unfoldment of your subconscious mind and behavior.

Mantra, therefore, is not only a name of God as is generally misunderstood. This error must be corrected and you must remember that mantra is something besides the name of God.

In different reflex centers of Ida and Pingala we have different sounds and these sounds belong to that particular chakra or to that particular circle. There are some sounds that are conducted through Ida to the centers of the brain. There are other sounds which are conducted through Pingala to the brain. Ultimately, the

right sound belonging to the particular structure of a chakra is conducted to a certain brain center provided the nadi or nerve is flowing properly. For each brain center there is one sound, that is to say, every sound influences a particular center in the brain.

It may also be explained in the following way. When a mantra is recited, the construction or the compiled construction of the mantra is a combination of different *tattwas*, different elements, having different velocities and intensities. But, in addition to that, every sound has a separate influence on a particular chakra and the influence is conducted to that part of the brain which corresponds to that particular center.

In Kundalini Yoga, which is a part of Tantra, they always talk about the bija mantras of Muladhara, Swadhisthana, Manipura, Anahata, Vishuddhi, Ajna and Bindu, one main bija mantra which represents that particular center such as Lam, Vam, Ram, Yam, Ham and Aum.

In addition to this each chakra, each center has the different modes of consciousness represented by the various sounds on the petals such as Scham, Sham, Sam, Ham, four syllables or four sounds, then six sound and then ten sounds then twelve sounds then sixteen sounds, then two sounds. All these sounds are different from each other, and every sound that is produced by your mouth or is heard has a counterpart in that center.

At the same time the brain, so to say, I use the word brain, the Sahasrara chakra has all the sounds, has the centers corresponding to all the sounds which were in all the other chakras. As each sound is produced, its influx is received by the corresponding chakra in the body and the influence is carried through Ida or Pingala to the particular center in the brain which corresponds

to that particular sound. Of these there may be 36, 64 or 86 or 108, it does not matter.

Therefore, concluding my discussion of mantra, it is very important for practitioners to accept and receive the right mantra which will influence the whole body, the entire brain and influence their behavior, their thinking, and everything else in the right way. This is why we say in Tantra, that with the help of mantra you can completely change yourself and you can even heal yourself. If you are powerful you can even heal others by the right type of mantra.

This Mantra Yoga, about which I have spoken very briefly and in my limited language, is one of the most important items of Tantra Shastra. From this you can now understand how important Tantra Shastra is in your life and whether you need this Tantra Shastra or not. You can also decide if this Tantra Shastra as expounded by me here is a fine science or a horrible science.

In addition to mantra and yantra, that is the system of diagrams, I am going to talk to you about another important item of Tantra Shastra. That is the system of yoga nidra or psychic sleep. Without pride I must tell you that I was the first, not only in India but abroad, to reveal this type of 'Yoga Nidra' in 1962. This happened to be my first discovery, I am not an inventor, this happened to be my first discovery when I was revising all the Tantric books. It was then that I came to understand that yoga nidra was one of the most powerful methods not only of relaxation but of reawakening the degenerated brain centers. The yoga nidra that I first discovered in Tantra is such a peculiar one that if I was to teach you that yoga nidra, I would have to prepare you for sometime with the science of sounds, the science of mantra.

I do not remember exactly at the moment but I think there are about six hundred and seventy sounds and you can practice yoga nidra on those six hundred and seventy sounds or a little more or less. When you practice yoga nidra on those sounds it is as good as practicing yoga nidra on those centers of the brain about which you have no idea at all. There are various yoga nidras, different systems of psychic sleep.

Their purpose is first to enable a yogi to practice astral projection, second to enable a yogi to practice long hours of meditation and third to enable a person to rest, relax and to heal himself. Furthermore, to enable him to awaken the centers of the brain by the different sounds or the different mantras, a number of which are very important and very influential.

In Tantra the yoga nidra is such an elaborate system, it is something like surveying the whole body on the external physical plane, that is the external physical limbs; the internal plane such as the heart, the lungs, the respiratory and the circulatory system and not only that but even the thoughts, emotions, etc.

Yoga nidra begins with the external body, thumb, second finger, third, fourth, fifth, palm, etc. Ultimately it goes to that point where you are made so sensitive as to perceive colors, emotions and many other things which is difficult in the beginning. Although I am very eager to extract all the different systems of yoga nidra according to different systems of Tantra for the benefit of healing, for the benefit of spiritual revival but so far it has not been possible. Maybe if everything works out alright, then in a few years time, all the systems of yoga nidra, and there are thousands in Tantra, will be known and they will be of great use to the broken man of today.

It was in Tantra that I came to discover that yoga nidra, the psychic sleep can be practiced while standing, while sitting and not only while lying down. It is in the Tantra Shastras that I came to know that yoga nidra can be practiced with eyes open, with eyes closed, while talking, without talking in any way you like.

Yoga nidra is practiced by awakening one end of sensation and conducting the same sensation through the sound principle, or through the feeling principle to the brain. Out of all the systems I can suggest to you one kind of yoga nidra. This particular yoga nidra, which we almost do in our everyday life, is not a part of any other system but we have taken it from the body of Tantra and are trying to propagate it to people for their physical and mental well being. This is what I think you learn here in Copenhagen.

Well the system of Tantra is very vast and it is not up to me to tell you everything about Tantra this evening. I merely come and present myself before you in order to make it very clear to you that what you have been learning in the name of yoga so far is only Tantra and nothing else because yoga is not an offshoot of Sankhya but yoga is a branch of Tantra or an offshoot of Tantra. Only in the name of Tantra are we practicing yoga but perhaps the teachers in western countries feel very shy about telling the people they are teaching Tantra.

There are sixty four books of Tantra, that is to say there are sixty four different systems and they sometimes differ very much from each other. They may talk of different practices such as trataka, Nada Yoga, Hatha Yoga, kundalini, mudra, bandha, pranayama, they may talk of hundreds of practices but the fundamental concept is that there are two things, the

purusha and the *prakriti*, consciousness and content of consciousness. According to Hindu Tantra it is awakening of Shakti, it is the awakening of prakriti, it is the awakening of matter or force which is supposed to be most important and this Shakti, is sometimes known as Kali, and sometimes it is known as Durga and of course it is mostly known as Mother. Not the mother, the wife of my father but Mother a very fine concept of Tantra.

There is only a little difference between the Buddhist Tantra and the Hindu Tantra. The aim of Buddhist Tantra is to awaken the consciousness, the awareness and the aim of Hindu Tantra is to awaken the Shakti. But apart from these two aspects which differ, definitely there is no difference. There is only a little difference in so far as their approach is concerned.

Tantra has been introduced, in my little introductory book, translated into the Danish language. But that is only an introduction that can not give you everything about Tantra. There are a few books, very nicely written, in English and French, I am not sure about Danish, by Sir John Woodroffe, who lived in India for many years. He definitely did a very good job. In Denmark you are going to have a Tantric exhibition arranged by one of my disciples. I think that you will also draw the conclusion from this lecture that Tantric Art, Tantric painting, Tantric music is not only a few photographs taken from Jaganath Puri showing a kind of sexual act but includes asanas, pranayamas, kundalini, all sorts of chakras, yantras, the Gayatri yantra and many other things. They all concern the Tantric system.. Do not exclude this most useful and pious system in favor of only yoga.

Hari Om Tat Sat

Yoga

Swami Satyananda Saraswati

Aalst, Belgium, 1970

Hari Om Tat Sat

It is really a great privilege for me to be here this evening and express my personal views on yoga and at the same time to thank you for all the invitations you have extended to me this time. The kind of yoga which you are familiar with is one of the most important things in my life and it is a most important thing which I cherish in my heart. For me yoga includes something which concerns the innermost aspect of our soul or our consciousness. I talk about that yoga which existed in this world more than six thousands years ago and which has only come to the west within this century. Six thousand years ago a great culture and a great civilization came to an abrupt end and that culture was the yogic culture. The remains and evidence of that culture can be found in Mexico, South America, North America, France, Egypt, Middle East, Afghanistan, India, Tibet, China, Japan and South East Asian countries. Almost two thirds of the ancient world was following a culture which was dominated by the symbol of a *chakra* or a circle. That was a great civilization, but something happened and there was a great accident six thousand years ago and everything was finished and it is after these six thousand years that we are seeing a revival in our age.

Now this present revival of yoga all over the world is nothing new, but it is only a re-manifestation of the

innermost urge of man to know his own self which remained separate for a whole six thousand years. Man is not an animal because he is aware of his existence; he has gone beyond this state of self-ignorance. Animals, whichever they may be, live in a state of constant fear and strife, but man has become aware of his existence, man has become aware of the fact that he belongs to time and space. Of course, man has not been able to transcend time and space now because he is not a yogi, but he has become aware of the time

and space to which he belongs. But animals have not become aware of that. This self awareness, this faculty of the knowledge of his own self is known in Sanskrit as *jnana* and that it is awareness of one's own existence in all spheres. Now, therefore, you have two states of existence, one is ignorance, *ajnana* and the other is knowledge or awareness, *jnana*. What we denote by the word ignorance in English or *avidya* or *ajnana* in yoga, only means that this being, or this animal, is living, is existing, it is moving and maybe even thinking, but it



is not aware of itself, and not distinguishing between what is happening inside and what is happening outside. This state of existence all over the creation is known as unconscious existence which you can find in the vegetable kingdom and the animal kingdom where you find life, existence, movement, in some animals even a process of thinking, but there is not one being besides man which has the awareness of “I am”.

Now, the whole process of evolution, in the realm of avidya or in the realm of ignorance is subject to the dictates of nature. There is evolution, but the evolution is completely natural and all beings are subject to this natural evolution, they have to follow it. But the moment you are born as a man, everything changes and the old chapter is closed and the new chapter begins. As a man, a human being, I am trying to come out of this ocean of unconsciousness, of this ocean of avidya or primitive ignorance. I am trying to become aware of my existence, in relation to time and space. I am trying to know, I am thinking, I am existing, I am happy and I am unhappy. This is the awareness of I, where you start the whole process of yoga. This is the beginning of yoga. This state of I was in animals also, but it was completely locked up in a state of ignorance, in a state of avidya as we call it. This awareness of I is known as vidya, and this awareness of I has to grow more and more, has to become intensified, has to unfold itself into multiple dimensions. This awareness of I has to be practiced in relation to the body, in relation to the breath, in relation to your name, and gradually the awareness of I has to be experienced without anything, just as “I am”. This I is consciousness and therefore, it is known in Vedanta as Atman, the Self, it is consciousness. In yoga, in Sankhya

philosophy, and also in the Tantric system, this state of awareness is known as *purusha* which means the sleeping consciousness or the dormant awareness. Purusha does not mean spirit. Purusha means sleeping awareness, dormant awareness or awareness that is a dormant potential.

Even as energy is inherent in matter, so also is awareness inherent in man. Then there is another factor called *prakriti* which also means nature or matter. By the constant process of yoga each and every aspirant is trying to create a process of fission, not fusion, but a process of fission, in which the energy or the consciousness which is inherent in it will come out. Although you may have heard that yoga means union, literally yoga means union, two things becoming one. But what you are doing in yoga is separating. Do not get startled, I will explain what happens in yoga, and why I say that in yoga not union, not fusion, but separation, disintegration and fission takes place.

I am not talking about Hatha Yoga or asanas and pranayama. I am talking about meditation in which you are trying to withdraw your consciousness from matter. The moment you sit for meditation, close your eyes, you start a process of separation, you start a process of withdrawal from objects. On the one side it is a process of withdrawal, on the other side it is not a process of union but it is a process of unfoldment. Therefore, yoga should be understood in two ways. Firstly, a process of withdrawal and separation, and secondly, a process of total unfoldment step by step. Therefore, the word Tantra is the best word for explaining yoga, Tantra can explain the word yoga very well. Unless we know what Tantra is, it is not possible to know what yoga is.

What do you do in meditation? You are trying to concentrate, or to stretch your consciousness and then to liberate the consciousness from matter. At the point of samadhi, at the point of the highest culmination of yoga, the matter, that is, the body and the mind, are completely separated from consciousness, and consciousness remains absolutely aloof, and then the unfoldment takes place. Therefore, in yoga, the word for this is *dhyana*. In translation the word dhyana does not precisely mean meditation. Dhyana does not mean meditation. Dhyana does not mean concentration, and also it does not mean contemplation. It only means awareness. If you are asked to practice dhyana on a point it does not mean you should be aware of that point. Before you arrive at the point there are many other points which you are going to experience. From the moment you start the practice of dhyana, the awareness of a particular object up to the point where you arrive at the object, there is a great distance throughout which you should be constantly aware without any break, and you should not only worry about the object. If you practice awareness on a particular object, it is not only the object that comes and it is not the only object that should come. It is only a means to go in. For instance, when you take a mantra it is not the mantra which is important, but it is something else that you have to understand. All throughout the practice of mantra, when you are trying to keep your consciousness on the mantra, simultaneously and side by side you have to practice awareness of everything that is happening in your subconscious mind, to your mind and in your spirit. Sometimes, people feel that it is only the mantra or the object which is important, and

the mind should be fused to that, and you must forget everything and become totally unconscious. But I tell you that in the light of yoga, the consciousness must remain all throughout and constant and it does not matter in which form it is. In fact you are trying to become aware of your consciousness in a process of unfoldment that is taking place and you are trying to know, "Who am I".

If one is practicing a mantra, side by side, the mental awareness, the emotional awareness and the awareness of the subconscious dominion will manifest and one has to come to know himself as all these things, one cannot escape. If one takes a mantra, and one practices that mantra, one has got to be aware all throughout, one has to remain conscious of the mantra no doubt, but at the same time, one has to know what is happening to oneself, what is happening on the plane of one's inner consciousness has to be discovered, has to be explored and has to be known. Therefore, it is said, that when you concentrate on the body, or when you concentrate on the mind, on the thoughts, on the breath, or anything else, not one impulse, not one thought, not one experience should be missed. Like a witness you should try to see all that is happening. Usually what happens is that those who meditate make a mistake, and the mistake is that they try to concentrate on one point only, and anything that comes, they suppress it. This suppression of mental awareness, this suppression in the form of thought, is definitely good for those people who have very weak samskaras, very weak influences. But for people who have very strong currents in the minds, if they suppress them, they are going to land in a lot of trouble a little later in meditation. For example, if you

are practicing awareness of the breath, it is alright, you practice awareness of the breath, if at that moment you remember your past, or some unhappiness, or something you are going to do tomorrow, what should you do? Should you use your will power and suppress it or should we do something else? If you are practicing breath awareness, and at the time of practice of any kind of meditation, if you remember a thought, and you suppress that thought, you think that you have been able to get rid of that thought, or that you are keeping that thought in suspense, the thought will come back again with a strong force and disturb your meditation at a later stage.

If yoga aspirants can understand this one thing, they can progress very fast. They can attain very quick success in meditation. It is not a matter of years, but can be accomplished in a very short span of time. But unfortunately all the yoga aspirants are only trying to fight with their strong mind, with their strong influences, and in that fight they are losing the whole of time and space.

In addition to this, what yoga aspirants do is to take a mantra, which is an object, or they choose a deity for dhyana, for meditation, without knowing anything, without understanding the nature of the mind, without understanding the fundamentals of consciousness. They close their eyes, they chant Om, or they try to draw a picture of guruji, or they try to settle their mind on Christ or the cross and suppress any thoughts that might arise, and after six months, they find that they are at the same point where they started. Sometimes they do not even go forwards, they go backwards.

The classification of the consciousness of man should be the basis of your selection of your spiritual

career. It is the classification of your individual consciousness that should be responsible for the selection of the sadhana or the system of meditation which you accept for yourself. If your consciousness is dull, lethargic, then your sadhana must be according to that. If your consciousness is shattered, broken, neurotic, then your sadhana has to be chosen accordingly. If your consciousness is not broken, it is not dissipated, but it is only oscillating, that is, from the center it goes out, then comes in, then goes out again, then comes in, then your sadhana has to be different again. If your consciousness is spontaneous, not as a result of force, is one-pointed and can think of one thing, can think of one object, can think of one subject matter for as long as it is possible, then your sadhana has got to be different. If your consciousness is completely under your control, so that wherever you place it, it can remain, you can control it, you can hold it there, you can suppress, you can awaken, then your sadhana has got to be different again.

So remember there is the classification into dull consciousness, broken consciousness, oscillating consciousness, one-pointed consciousness and controlled consciousness. These are the successive stages of yoga aspirants according to which their sadhana has to be chosen. Therefore, you must also decide your attitude; you must also determine your relationship with the extra thoughts that come during your dhyana which do not concern Christ, cross, Krishna, Om or guru. What should be your relationship with these? You also have to decide whether you should go on with the practice of concentration or whether you should continue with some other method, because not everyone is qualified for the practice of meditation or

the method of concentration and should take some other path.

Once I had a peculiar experience with a child which came to live with me. I tried my best to have him practice concentration and he failed for a very long time. But once, when we were practicing a particular kind of pranayama called ujjayi pranayama, after fifteen or twenty minutes, he said, "Swamiji, I am going

out, I cannot control my mind". He had been practicing for months on one thought and he could not succeed, but now with one particular pranayama he was able to detach his motor system and his sensory cortex and he was able to go into meditation.

It is said in yoga that there is a system of Ida and Pingala which join at the medulla oblongata that is the center of the pineal gland. In modern physiology

we know very well that there are the nerves called sympathetic nerves and parasympathetic nerves. Parasympathetic nerves begin from the medulla and sacral centers, and sympathetic from other centers of the spinal cord, and have their centers in the brain. If we are able to have some knowledge about this we can definitely have meditation without any fighting. It is also possible that by the practice of khechhari mudra for a long time which releases one of the important secretions from the epiglottis of the nasal passage, a state of concentration or samadhi can be brought about. It is also possible that by bringing about a balance between the action and reaction in the sympathetic and parasympathetic nervous systems by the practices of Hatha Yoga a state of concentration can be brought about without fighting with yourself. But here if I use the word Hatha Yoga, I do not mean asanas and pranayama. I mean the system of the balancing of Ida and Pingala.

Hatha Yoga is an offshoot, is a branch, of the Indian Tantric system. Hatha Yoga means a state of balance between the two nerve channels out of the thirty five which pass through the spinal cord. The Ida nerve is on the left and the Pingala nerve is on the right. Ida controls the whole process of thinking, reasoning, feeling, emotion, and remembering and the intelligence centers in the brain. It is also known that the Ida controls all the functions concerning the mind. Pingala controls vitality, prana, energy, activity and temperature of the body. So in Hatha Yoga, in Tantra, it is said that Ida is mind and Pingala is prana. When both are balanced samadhi is possible. When they are in imbalance, either you are crazy or you are a criminal. According to our modern science,



it is possible to explain what I have been talking about, but I want to tell you that if it is not possible for you to concentrate, then there are many ways to achieve concentration so do not despair and do not be disappointed.

If you do not want to take to these scientific systems you can take to less scientific systems such as inner silence or *antar mouna*. Do nothing, close your eyes and become aware of what is happening to you. "What am I thinking, and what did I think what am I thinking and what did I think", and do not control any thoughts. Do not identify yourself with any thought. You are not a thinker but you are a seer of every thought. Open yourself to yourself, do not be shy, whether they are good thoughts or they are bad thoughts, good memories or bad memories, let them come, do not close yourself to yourself. Do not withdraw yourself, from any disturbance. Just become a seer of everything just as you are a witness of everything that is happening on the screen of a movie theater.

But if one is neurotic, and tends to brood, what should one do? After all, if you ask someone to concentrate on Om, or Krishna, or Christ or guruji, he will laugh at you. He may develop greater neurosis, he may become more neurotic. What are you going to teach him? You teach him a very simple thing which is known in Tantra as *ajapa japa*. It is also known as *sumiran* which means to remember. This is the way for those who are intensely neurotic but want to enter the spiritual path. What is this *sumiran*, what is this remembering? It is not very difficult, it is the simplest. Do not wait for the early morning, do not wait for the night, do not wait for seclusion, do not wait for a mood of meditation, but just start any time that

you can remember. It is not that you practice for half an hour, or fifteen minutes, or ten minutes, or five minutes, or one hour. No! Just practice it whenever you can remember even just for half a second. Do not concentrate, just remember. You should not try to withdraw yourself from the external environment. Remember this practice is for neurotic people. Do not withdraw yourself from the external environment. Do not become introvert, just remember. It is not a difficult practice. Just become aware of your breath and the mantra any time of the day. But the caution is, the warning is, do not concentrate, just remember. Practice it once and you will find out the truth of my statement. You do not have to leave the room. Even now when you are listening to me, you can also practice it side by side because you do not have to concentrate, you have to remember, "I am breathing Om, I am breathing Om", just for one minute. Then if you forget it, alright, again you remember, again you forget, again you remember, again you forget, it is alright.

Your life in yoga should not begin with meditation, should not begin with concentration, it should begin with remembrance. Even as you do not begin your asanas with the headstand, unless you want to possibly injure yourself. You know it very well. Or if you begin your physical exercises with *chakrasana* you are going to injure your spine. In the same way everybody is trying to start with the most advanced practices and not the first. You do not have to sit in *padmasana*, lotus pose, or *siddhasana*. If you have to go to the office or your job you do not have to hurry up, because you can remember yourself wherever you like. You can remember your breath, your mantra, yourself,

wherever you are, in your motor car, or the road, in the office and in the shop.

You can also do another important thing, which is to choose a reminder. Husband can remind the wife or the wife can remind the husband. Children can remind parents. Parents can remind children. They can remind each other of remembering. For one month, stop everything, all meditation exercises, and then you come to understand what is your class, where do you stand, which is your state and what *sadhana* should you pick up, is it Hatha Yoga, *antar mouna*, concentration or should I take LSD and get sick? But first of all you must practice the A, B, C of yoga. Sometimes during this one month you will have a wonderful mood, what I call a mood of *samadhi*. You will feel like sitting down quietly in this spontaneous awareness, everything is happening by itself, you are not trying for anything, the mind will merge on the breath, on the mantra. You are not doing anything, it is just happening and this is the happening that is called *dhyana*.

But again, a warning, you should not try to bring about this state of mind. It should be spontaneous. It should be the culmination of a process. If it happens in that way then you are on the right path. It is also not possible that you will have this experience every now and then. It happens when inner tranquility takes place and tensions are completely removed.

So in short, I cannot tell you a lot about this science, and I feel that the time has come when millions of people will take to this higher path of yoga systematically. Thus the collective consciousness of man will be improved and a new world with new families, with new individuals, with new minds will come up.

Hari Om Tat Sat

Tantra

Swami Satyananda Saraswati

Basle, Switzerland, 1970

Blessed spiritual seekers

Hari Om Tat Sat

I have a very difficult job to perform this evening. This difficult job which I have taken upon myself is to reinterpret the theme of a great science which has been completely lost but which is very important as far as the evolution of consciousness, the collective consciousness of mankind, is concerned. Here I do not concern myself only with the evolution of individual consciousness. Here I talk about the collective consciousness. The evolution of collective consciousness is not a matter of renunciation of one man or a process of self denial or even a process of control over the mind or its physiological, psychological or emotional processes.

More than 2500 years before Christ, in India there was a science and it was lived by people not in order to renounce the world but in order to feel the world in its fullness and completeness. But we have been misunderstanding them for centuries. We always think that the life in spirit or the life in yoga is a rejection of life and this is how the east and the west have been taking it up and this is how the religions have been born and this is how mysticism has come into life. But in that past the Hindus perfected a science and that science was known as Tantra. They perfected that spiritual science in order to do away with the frustrations of man and to disallow the

accumulations of inhibitions and complexes which are born out of our philosophy. If today in the west and east there are doctors of Psychology operating, it is because there is some fault with the way of thinking, there is something wrong with the metaphysics, there is something wrong with the religion also. Why should we suffer from guilt when we are not guilty? Why should we suffer from inhibitions when there is nothing to be inhibited? What is wrong and what is right and who has created it?

Of course, so far as the social awareness is concerned we do believe in right and wrong but this is a matter of social awareness and it is not a matter of spiritual assimilation. If I act right in order to maintain the highest state of social awareness it is perfectly alright. I agree. But, if I believe in sin and if I believe in guilt, then I say that my metaphysics, my philosophy, my basic way of thinking, or the religion to which I belong is not absolutely scientific or it is not conducive to my mental health.

Tantra, whatever it might be in your eyes today, is a system which if correctly followed would bring about a state such that thousands and thousands of neurotics would not be found in the hospitals and the errors in behavior and personality which you find today, to speak in the language of psychologists, would not be here. For the last 2000 years, not only in West but also in the East, mankind has been suffering through psychological illnesses, through problems of personality. It is because of his wrong way of thinking.

The way you pursue Reality, the way you accept a religion, the way you endure and abide by your philosophy must be something which is not only good but which should also be healthy. It is difficult in this



short span of time to tell you how Tantra makes you get rid of your deep rooted problems of personality through the method of mantra, through the method of yantra, symbolism, through the method of mandala which the psychologist knows very well and through the method of trances, samadhi, through the methods of going into the subconscious mind and diving deep into the unconscious mind and coming out absolutely fresh to face this life as it is.

But this Tantra happened to be lost and it is also after about 6,000 years that we are trying to revive this great science. When 6,000 years ago, according to our research into the historical conditions, the earth entered into Aquarius and that I consider to be the first day of the revival of this great science because Tantra belongs to Aquarius. Six thousand years ago, people in Mexico, North America, France, Egypt, Middle East, Afghanistan, India, Ceylon, Thailand, Tibet, China and Japan and many other countries noticed this one science and it was practiced by almost two thirds of the human population.

What is Tantra and what is its correspondence with yoga?

What is Tantra and what is its correspondence with yoga? What you people know about yoga today in the east, as well as the west, you and your guru's all, is not yoga. Yoga and Tantra are two different words belonging to the same way of life. The great philosophers of the east and the west, like the great Paul Deussen, I give my respect to him; the great Radhakrishnan, the president of India and many other great philosophers have written that yoga is an offshoot of Sankhya. Sankhya is one of the Indian philosophies.

Yoga is an offshoot of Tantra. Your physical exercises which you call asanas, your breathing exercises which you call pranayama, which you learn here in Basle, in Switzerland and all over the world, the mudras, the great system of inflections called *bandhas*, *Kundalini Yoga*, the yoga of psychic awakening, *Hatha Yoga*, the science of balancing the sympathetic and parasympathetic nervous systems, Mantra Yoga, the yoga of mantra according to zodiac signs, ascending

signs and all sorts of things, where do they come from? Kriya Yoga, for instance the much talked about Kriya Yoga that you read about in the book of Paramahansa Yogananda, where does it come from? Does it come from Sankhya? Anyone can say yes, yes! I accept the challenge. Any philosopher and any professor may say that it comes from Sankhya, I will ask him then, in which particular chapter or sutra of Sankhya is there a reference to asanas, in which particular page, sutra or chapter of the Sankhya is there reference to Hatha Yoga, Kundalini Yoga, Mantra Yoga, Raja Yoga or Laya Yoga. No! You will have to change the focus of the studies which you have made so far.

Coming to the point, whatever yoga means, the same thing is meant in Tantra. The word Tantra is derived from the Sanskrit roots Tan and Tra. The root *tan* means extension, expansion, a stretching and pulling, even as you pull the rubber which is elastic. *Tra* means to liberate, to release, to emancipate, to make free. And what does yoga mean? Yoga means a process of fission of matter and energy and ultimately a process of fusion. The meaning of Tantra and the meaning of yoga is the same but somehow or the other today in this part of the world and in other parts also, people, the yoga teachers, would prefer to call themselves yoga teachers but they are afraid to say that they teach Tantra.

I teach Tantra. Why not, if it is something very nice, if it is going to clear up your personality, your deep rooted complexes, if it is going to correct your behavior, is going to rehabilitate you mentally and psychologically, emotionally and also physically? Why should you not take it up? Then again, the system of Tantra has two important practices.

The first practice concerns the extension, the stretching and expansion of mind, of consciousness. And how is it done? It is done through the practices of mantra and now I want to emphasize that without mantra, the Tantra is nowhere. It is said, "If you eliminate the system of mantra, the Tantra can not exist", Mantra is the life and this mantra is not the name of God, but this mantra is a word, it is a symbol of consciousness and every sound is a symbol of your consciousness and these sounds are compiled in the form of mantras. These mantras belong to different elements, different planets, different bodies, different psychic systems and they concern the entire complex of the brain, the entire complex of your nervous system and that is why you might have seen in the diagrams of chakras in Kundalini Yoga, that each and every chakra has a particular mantra which is known as the bija mantra. It does not mean that the particular part of the body contains that sound. No! That particular chakra or that particular psychic center is the conductor of the sound to the brain, and it is through the sound that the awakening takes place in the deeper realms of the brain, in the deeper realms of human consciousness.

Therefore, when the mantra is taken, when the mantra is given it is an absolute scientific duty between the giver and the receiver that they know what they are giving and what they are receiving. It is not on the basis of faith, not because you love a mantra that you take it. If that be so then mantra is inefficacious. Faith is not the basis, of course it is written in the books but faith is not the basis. It is the strength of the sound, it is the color of the sound, it is the frequency, velocity and the temperature of the

sound that is responsible and it is on the basis of that, that mantras are constituted.

Hindus also do not know. Take for instance the word Ram. Well Ram was the son of a great king but in the present context the word Ram is the symbol of the fire element. It is not the name of a God, it is not the name of a person, do not mistake it, do not confuse the things. It is the word Ram. It is the Bija. It is a seed, it is the dormant potential sound and it belongs to the fire element. The source of its origination is Manipura, that is the solar plexus behind the navel; the center where the Buddhists meditate for a long time. Now if you go on repeating the mantra ram, ram, ram it is going to influence the Manipura chakra, the solar plexus first and it is through this influence that it is conducted to the corresponding center of the consciousness in the brain. Now, you have to know whether this mantra is appropriate for you, and in Tantra you also have those mantras which do not really concern awakening but also concern relaxation.

You may remember last time and also 2 years ago, I talked many times, about yoga nidra, the psychic sleep. Hopelessly enough, many people think that it is hypnotism, it is not hypnotism. The information is conducted to the conscious brain by the practices of yoga nidra but if the information is conducted through the system of mantra it is much more efficacious. Therefore, in the Tantric system they will always touch the thumb and chant the bija mantra and then they will touch the second finger and then they will touch the third finger, then the fourth one, then the fifth one, then the palm, then the heart, then the eyes, then the ears and the different parts of the body are touched during the repetition of the

mantra and like this there are sixty four different centers in the body that are touched in the Tantric system. Out of these sixty four important centers, now only a few remain which the Hindu Brahmans do today. They touch the thumb, second finger, third, fourth, fifth and they do not know exactly what they are doing. They just pass it on. But people who know what psychic sleep is and how the psychic sleep is practiced they will understand what these sixty four physical centers in the body and on the body are, which are relaxed and awakened by the process of chanting a mantra. This is a very important thing and this is a very vital part of the Tantric system. Without it the Tantra is absolutely useless.

Therefore, in the yoga system we have the mantra and we have different ways of practicing it. The mantra is practiced on the breath; the mantra is practiced on the special breath. The mantra is practiced on the psychic path, the mantra is practiced on Ida, the mantra is practiced on Pingala, the mantra is practiced on the eyebrow center and the medulla and this way the mantra is practiced throughout the whole body. This is also one of the secrets of healing in Tantra. You can heal yourself, you can heal a suffering man by this breathing and by this breath consciousness and by the mantra consciousness.

Apart from that there is a special system which you call Hatha Yoga and this Hatha Yoga is not a system of asanas. In the western countries when I ask, "What do you do?", they say, "I do Hatha Yoga!" When I go to see them I find them doing asanas. Oh, no! This is not Hatha Yoga, how many times do I have to tell you it is not Hatha Yoga. Two years ago when I was interviewed by the B.B.C., they said a Hatha yogi had come to London.

I said, "No! I am not a Hatha yogi, because they have to be corrected. When a thing is wrong it is wrong; you must say it is wrong.

Hatha Yoga is a system of bringing into balance the imbalanced nerves and they are called Ida and Pingala in Hatha Yoga. They are the sympathetic and the parasympathetic nervous systems. They are the cold and hot channels, responsible for mental activities and vitality. That balance is brought about by certain kriyas or by certain techniques which are taught in the scheme of Hatha Yoga, and it is after the practice of Hatha Yoga that the asanas or the physical postures must begin.

Then coming to the asanas. Here in the west the asanas are considered to be physical exercises. But in Tantra it is known that the asanas bring about a great change in three glands. They are known as Brahma Granthi, the gland of Brahma, Vishnu Granthi, the gland of Vishnu, Shiva Granthi or Rudra Granthi, or the gland of Rudra or of Shiva. These are the three important glands. One is the pituitary, the second is the thyroid and the third are the sex glands. These are the three important things which have to be brought into balance or be purified, whatever you might call it. Therefore, the asanas, when they are practiced, have got to be done correctly. You must know in *sarvangasana*, the shoulder stand pose or in *shirshasana*, the head stand pose, or bow pose or serpent pose or any asana, which is the center which must receive your concentration or your mental attention. It is not just a physical exercise. It is only in the books of Tantra where it is written. I ask any yoga teacher, "Which is the center in the shoulder stand which should receive your mental attention?" and mostly they cannot answer. Read the books on

yoga published in the west, right up till last year when I declared it for the first time, there is no reference, nobody knows because they think that yoga was written by the Guru Goraknath and Matsyendranath or something like that, and some people have peculiar opinions about it.

It is said in the Tantric system that there are eighty four asanas, eighty four systems of physical exercises and these eighty four represent the 840.000 incarnations. These eighty four asanas have different influences on human consciousness. If at all you have been to Southeast Asia, and I have been to Southeast Asia, you will know that there are asanas, there are exercises which are performed, and I have seen when people perform these asanas, they regress back to animal consciousness, and there is regression into animal consciousness.

I have seen their ceremonies for days and months together when they do the awakening of the centers in the lower parts by those asanas. Their asanas do not develop the upper glands, but those below Muladhara, below the waist and then they develop that animal consciousness, like that of a bear, like that of a monkey and something like that, a number of things. At that moment they behave like a monkey, they can climb trees like a monkey, they make all the sounds of a monkey, there is a regression of consciousness. Therefore, when you practice the asanas it is very important that the glands must receive attention.

Furthermore, one does not have to perform all the asanas. It is only a few that one has to take upon himself. In the Tantric system when the practices are performed each one is given three or four exercises

only which one has to do, say ten to fifteen minutes a day for a long time.

This is a glimpse of Tantra which I am introducing to you and in a way I am trying to impress upon you that what you knew up to this day under the title of yoga is not only yoga but it is Tantra. But there is a difference, only a little difference. Whereas in yoga there are a lot of restrictions, in Tantra there are no restrictions. It seems that Tantra is meant for the common man and yoga, which is a part of Tantra, is meant for an uncommon man. Or maybe even for an abnormal man, I would say. Tantra does not accept any kind of religious, cultural or tribal or national inhibitions. If you ask whether you have to take non-vegetarian diet or if you may take wine and fish, yoga will definitely tell you it is bad. Every yoga teacher will tell you, "From today please do not take meat if you want to succeed in yoga". Well if they do not say so it is because you are not close to them, but they would prefer it. The moment one takes to yoga, one gets this mania of so called purity, I call it pseudo-purity. One develops an ego in the sense that one thinks one is the purest thing and everybody else is a sinner.

Now this difference which I make between myself and yourself because of the way of life that you lead and the way of life I lead is something which is not in Tantra. I do not want you to make a departure from your status of life, nor do I have any disrespect for your status of life. I think if there is any science, if there is any religion in the world which has respect for human weaknesses, then it is Tantra. Otherwise, all religions and all systems of yoga are absolutely intolerant, they cannot understand the laws of evolution, they cannot understand the laws of natural evolution to

which you are subjected, to which I am subjected, to which everybody is subjected and nobody is free from them.

When that is the truth, then why should you not accept it. When you are subjected to the laws of evolution and you cannot do away with them then why not accept it in all happiness. Therefore, it is said in Tantra, to which ever religion you may belong, or to which ever ethical beliefs you may belong, or whatever may be your way of eating and living, it does not matter; you do not change that way of life. I think a teacher in Tantra or in philosophy of Tantra is aware of the abnormal behavior that the human being undertakes. What is that? The moment you go to a church you become a Christian, the moment you go to a temple you become a Hindu, the moment you take to sirshasana or shoulder stand pose, you say, "Oh! No drinking from today, no meat eating, nothing, it is all finished, celibacy, absolutely cold." You see this is the type of block that we create deliberately and later on when there are gastritis, problems of the intestine, they will say, "Oh, it may be something else, consult a doctor". When those people come to me I say. "No, do not consult a doctor, change your way of life, change your beliefs." Because to whichever station of life I belong today, I have absolute respect for myself. I do not hate you; I do not hate myself either because I know three billion people cannot belong to the same range of life. We are evolving, mentally, physically, intellectually, emotionally, morally and ethically also and this evolution is constant and this evolution is sure and certain. This evolution is controlled by the collective nature or prakriti, and this evolution Tantra respects.

Now coming to the philosophy of Tantra. It is the science of absolute surrender. In Tantra, the Mother is not the mother who is the wife of my father, no it is not that. Mother is the highest power which makes consciousness function and become active. That mother power we call *Matri*. In Sanskrit it is called *Matri*. She is the greatest power, also known as Shakti, also known as Prakriti, we call it matter. Matter and consciousness, they are functioning together in man. Matter and consciousness, they are in interaction in this cosmos. Matter and consciousness, that is creation. Matter and consciousness, that is objectivity and the concept of time and space. Matter is bound by consciousness and consciousness is limited by matter. Matter cannot move but for consciousness and consciousness cannot function without matter.

Therefore, it is written in one of the Tantric books by Shankaracharya in the first line in 'Saundarya Lahari' it says, "How can Shiva function without Sahkti?" It is the sixty fifth Tantra. On the first line, the first Shankhacharya, the exponent of Advaita philosophy in India, who flourished 200 years after Buddha, writes, "How can Shiva function without Shakti?"

Therefore, life, creation, perception is a combination of the interaction of matter and spirit, of consciousness and matter. This consciousness is inherent in every being. Look here, I am not talking about God, nor do I not believe in it but this is not my subject this evening. My subject is only Tantra, my subject is not religion, my subject is not God, please do not misunderstand it. The consciousness is inherent in everyone and the consciousness can be perceived by you in its qualified, in its limited, in its confined domains. The sensual dimension of consciousness, the objective dimension

of consciousness is this, where I am talking and you are listening. Then there is the subjective dimension that is dream. Then there is the unconscious dimension which is sleep.

Sleep is one of the manifestations of consciousness in as much as waking and dreaming. But this inherent consciousness in every man has to be realized by you and by me in an unqualified state which we know as pure consciousness and which we call purusha or Atman. But you cannot realize your pure consciousness. It is not possible because there is a lot of disturbance due to the fact that the consciousness is in the fold of prakriti, nature, matter. And what is this matter? The mind is matter in me. The body is matter. The prana is matter. Thoughts are matter. Experiences, remembrances, reflections, unconscious samskaras or the latent impressions, that is matter.

This is the realm of prakriti. This is the realm of matter which you have to transcend and the moment you transcend this realm of prakriti, you come face to face with the realization of your own consciousness. You realize your own consciousness in an unqualified condition. Therefore it is said, Tantra is a way to expand your consciousness and liberate it. Liberate it from the fold of prakriti, from the fold of nature, from the fold of time and space.

Now coming to the mistaken notions about Tantra. In India and in the west people think Tantra is relevant to the five practices. I do not know if which period of time these things were done in India. I have no idea and we have no such references. They say that the Tantric practices involve five factors: sexual life, meat eating, alcohol, fish, etc.

I would ask you to go into the original Tantric texts which have not been translated into any language except for two books. One book is "*Saundarya Lahari*" translated by Swami Sivananda. It has been translated into German, into French and many other languages. The second is "The Great Liberation" or "*Mahanirvana Tantra*" translated by the great Sir John Woodroffe or Authur Avalon. These are the two great original Tantric texts which have been translated into some of the languages of Europe. If you care to read those books you will understand how we have been mistaking these five systems. People have started to say, "Oh! No! I do not believe in the left hand Tantra, I believe in the right hand Tantra". We do not know what this right and what this left hand Tantra is.

For the first time in 1968 when I came to London, they asked me, "Do you teach left hand or right hand Tantra?" I said, "I do not know what the left hand Tantra and what the right hand Tantra is". I could only say there are two kinds of Tantra. One is for renunciates and one for householders. One for those who have the strength of mind to renounce things and the other is for those who are suffering from the infirmities of will. They cannot do away with the things which they like very much in life and of course they should not do it. So these are the two Tantras.

One is yoga which absolutely moves with renunciation, self denial, austerities and stern will. It is for those people who are prepared and the other is for those people who are moving through the normal terrain of life; and that to which you belong today is not a sin.

The spiritual unfoldment can be had by anybody. It is only the practices that are important and out

of all the Tantric systems I can assure you that one thing is really powerful and which you have to understand immediately and that is the mantra; nothing else. You may do away with the asana and pranayama, Hatha Yoga, Kundalini Yoga, Kriya Yoga, antar mouna, Raja Yoga, all the systems of yoga just keep them in your cupboard. But one thing you have to accept and that is the mantra. You have to fix up for yourself your zodiac sign, your nature and your diseases. A few things have got to be determined and then correlated and then you can find out the mantra for yourself according to the Tantric system. Then you take the right rosary, the right mala you call it. It is not just for counting. There are Rudraksha malas made out of rudrakshas, or malas out of crystals or out of corral, out of ruby, out of pearl, out of diamond, out of tulsi, out of sandal. There are so many kinds of malas which are suggested by the Tantric system and of course those who are students of astrology and the science of gems can understand what I am saying very well.

A thorough and careful study of the Tantric system should be made in the light of the yoga which you have been studying up to this date. You have been practicing Tantra up to this time. But you never knew it. Your teachers were the teachers of Tantra but did not know it. I announce it all throughout the world that it is so. I am sorry that I could not bring my books on Tantra at this time or else I could give you a better focus on this system. If the people have still in their minds a misunderstanding that Tantra is something to do with Hindu religion and that Christians or Muslims, or people belonging to other religions for the matter of that may find it difficult, I say again, "No!"

The basic three practices of Tantra

Remember, yantra, mantra and mandala. These are the three things which are the basis of Tantra. Yantra is a kind of geometrical diagram. Mantra is a sound. Mandala is the finalization, it is the discovery or the realization of a particular yantra for you that becomes a mandala, that becomes a medium of conception. In the yoga sutras of Patanjali it is called dharana and that is a mandala.

Now these yantras, mantras and mandalas can be seen in the ancient Kabala system. They were also very much prevalent before Christianity came to Europe in the mystic tradition of the Celtic civilization. The symbols were very popular in Egypt, in Tibet, in China, in Japan. In India we have the yantra and those yantras are used for maintaining a sort of psychological balance, and here I think you call them amulets. It is a very important thing in the Tantric system that even the use of a particular metal on your body should be decided. Well, I think a scientist must agree with this view. The use of a metal on your body must be decided; the use of a particular stone also must be decided. I say this not because I believe, but once I happened to give one of the crystal rosaries, beads which I had, to someone who came to my ashram in order to renounce everything and become a sannyasin, with great renunciation. I gave her that crystal rosary but the next morning she started thinking of going back and to live the life again. It produces a change in the subtle psychic order of human life.

The yantras that we make are geometrical, triangular, octagonal, hexagonal and so on. But in India they have other kinds of mandalas, for instance, you must have seen Kali, the great ferocious picture

of devi with the blood stained tongue projecting out, with four hands. Or you must have seen those pictures of Durga seated on a tiger, with 8 hands, and sword in one hand and a different weapon in another and something else in another. Well people belonging to other monotheistic religions will say, "What is this, the Hindu religion believes in Gods and Goddesses. How can there be so many Gods and Goddesses?"

It is impossible to reply to the question from the pulpit of religion but it can be defined from the viewpoint of symbolism. Whether it is Durga or the monkey Hanuman, or it is the black Kali or it is the lotus from the navel of the sleeping Vishnu, they are mandalas which were based on human realities. In Egypt they had geometrical symbols and at the same time both human and animal symbols. Human and animal both constituted the symbol.

The symbolism taught in Tantra is a peculiar thing. This I am going to tell you before I end my speech. Every yantra, or every so called God, please excuse me for using the word God, every human figure in the Hindu religion or every figure in the Egyptian system represents your frustrations, your mental problems which you do not know and which you will never know. It is impossible! Even the psychologist cannot know because even the psychologists themselves have problems. They have to work out their own problems before they come to work out my problems. Now, the frustrations, these deep rooted inhibitions about which our learned psychologists have been talking for the last fifty or sixty years and which the Hindus have been talking about for the last five thousand years, that constitutes the mental body of man and that mental body of man is responsible for all problems.



No peptic ulcer, it is all mental, well modern science agrees. Appendicitis, gastric diseases, cancer, eighty-eight or ninety percent of the diseases are based on emotional, mental disorders and wrong thoughts. If those emotional and mental thoughts are corrected, from the very basis, the roots of unhealthy living, physical and mental both can be uprooted completely. They can be eliminated in totality. But how shall we do it?

I do not know what I am suffering from and you do not know what you are suffering from and you do not know if at all you are suffering. Like the old people in

Greece who used to say give them food and give them games and rule them, and western culture says, "Give them television, give them beautiful dresses and let them sleep and let them not know what they are." Yes, you do not know what you are suffering from. What are your sufferings? I also do not know, I am talking of myself personally, what I am suffering from.

Now the sufferings, the root of these sufferings has to be expressed in symbols, you have to work out your mental problems geometrically, you have to work out your mental problems mathematically or maybe in the near future you are going to work out your problems through computers also. You can work out your problems by maintaining absolute awareness of a particular form. The problems result from fear complexes, fear of death and suppressed ambitions, emotions, passions in life. "I want to kill you, I want to kill you, I cannot kill you.", this kind of deep rooted thing which goes into your mind becomes a *samskara*. According to yoga and Tantra it is called *samskara*, or the latent impressions, that have to be worked out.

Therefore, you will find for the Hindus, the devas Durga and Kali are very famous because they represent the mind. Durga represents the mind because everybody is ambitious whether he be Indian, or European or Swiss. Everybody is ambitious and everybody is filled up with the fear complexes. Now, Durga in India is very famous, everybody likes to worship her because she is what I am. Kali is what I am because she represents my deep rooted fear complexes. Durga represents my deep rooted frustrations, ambitions. Like this in Tantra we have not a religion but a system to project ourselves into in such a way that we do not see our original sin.

You will excuse me because I think you are Christians and you have heard the words original sin, which I do not believe in. But you do not want to see your original sin, if it comes to you in the form of Adam and Eve, I think you will say, no, no, I do not want to see, but that particular thing and many more will come to you in the form of a symbol and do you know what is that original sin; the inverted triangle of Muladhara chakra. According to Kundalini Yoga, according to Tantra it is an inverted red triangle, and in the inverted red triangle a serpent with three and a half coils, its hood down and its tail up and that is the complex and it is on this that you have to concentrate and it is on this that you have to meditate and awaken that form and awaken that pattern and take it out.

To give you one more example of the wrong conceptions of Tantra which are prevalent today I will tell you a final story. A man called on the phone and said, "Swamiji, are you a Tantric?" and I said, "No I am not a Tantric". He said, "Do you teach Tantra?" I said, "Of course I do teach Tantra". "How do I learn from you?". I said, "Well you can attend one of my centers in London", and the Swami who was in charge told me he actually thought and came prepared to learn the actual Tantra as it is written in the books by westerners

This is how the most useful thing of the great rishis and the sages is being talked about in bad letters, in bad language. I feel it is the duty of every thinking man of today to understand this great system and try to practice it in any manner he can. I thank you very much for giving me this opportunity and I am also grateful to the Swiss India Society and especially to my dear Swami Gitananda.

Hari Om Tat Sat

Kundalini Yoga

Swami Satyananda Saraswati

Basle, Switzerland, 1970

Blessed spiritual friends,
Hari Om Tat Sat.

I have a very important topic to discuss here and that is Kundalini Yoga which is much talked about in the east as well as in the west. The science of Kundalini Yoga concerns the awakening of a great power which is lying dormant in the physical structure of man. The science of Kundalini Yoga has nothing to do with transcendental God or a God concept of a religion. Of course in the books that are written on Kundalini Yoga, a lot is talked about transcendental power but if we analyze and study the science and the practices of Kundalini Yoga, they primarily concern the physical body which belongs to us. In the conception of Kundalini Yoga, the higher consciousness is inherent in the deeper portions of the brain but in order to bring about the unfoldment of that consciousness a kind of awakening is important, a kind of awakening is necessary that takes place at a particular part of the body which is known as Muladhara. This Consciousness with a capital C is known as Shiva and the power for awakening is known as Shakti. Shiva represents the consciousness. Kundalini represents the Shakti or the energy aspect of man. The consciousness which is inherent in the brain and which is an expression of the higher brain, is

not subject to awakening by any method unless it is tackled through definite centers in the body and those centers are the prime subject matter of Kundalini Yoga.

It is said that at the root of the spinal cord and a little below, that at the perineum is a small physical part, muscle or gland, which is dormant and which can be awakened. The awakening that takes place in that particular part of the body brings about an instantaneous or corresponding awakening in the higher spheres of your brain. Awakening with Kundalini Yoga ultimately brings about awakening of the higher consciousness of man and unfolds the great awareness. The awakening of the higher centers in the brain brings about a very rich, abiding and profound experience, and you may say, that experience is something like, God experience in religious language, Samadhi in the spiritual language. But of course the awakening of the highest consciousness takes place in the higher sphere which is known as Sahasrara or the center of the thousand petalled lotus. But if you ask me, "What is Kundalini Yoga?" I will tell you that the ultimate purpose of all yoga is to awaken this primordial power in man and there is no particular yoga which is known as Kundalini Yoga. Some people would prefer to awaken this consciousness, this power, through the practices of pranayama. But it is also possible that the awakening of kundalini can take place just through the practices of Mantra Yoga or Japa Yoga. Through the help of music also, I do not mean the type of music we have now, but by the help of music awakening of kundalini can also take place and does take place. It is also possible that the awakening

can take place, did take place, of course not through a practice but through the use of the herbs. I am not using the word drugs, but this is not a known science even to the great Hindus. It is not a known science, however it is possible.

There is another possibility of awakening this great power in man by leading a life of self-imposed, willing austerity, which is known in yoga as tapasya, austerity. That is self-imposed, willing penance. This is a very important practice. This is a very important way but it is something that is not very well understood by modern man who has unfortunately been a very great follower of Freud and his disciples. The psychology of austerity plays a very important part of the awakening of the great power in man.

When the senses are satisfied by the objective pleasures, by comforts and by luxuries, the brain becomes weak and the consciousness of man or the energy of man undergoes a process of regression. It is therefore, that the method of austerity is supposed to be one of the most powerful ways of awakening. Sometimes it can even bring about an explosive awakening.

In the Tantric system almost all these practices are accepted but in addition to all these practices they have added a few more and they are the mudras and bandhas. The mudras and the bandhas are meant to tackle the problems of kundalini physiologically and also psychologically. For instance, in the yogic system there is an asana called siddhasana. This siddhasana is very important for those who are keen on awakening this great power. But it should be remembered again by those people who feel that

the awakening of kundalini is dangerous that this belief is not based on fact. When you concentrate on and awaken the psychic centers through any method, at that time the awakening, the expression or expansion of impressions, the subconscious symbols takes place; and that sometimes becomes a very terrifying affair. But otherwise, it is absolutely alright. With the awakening of the hidden forces or the hidden expressions of man one becomes afraid of oneself. It is therefore said that before one actually goes after the awakening of kundalini, one should try to unburden oneself of the strong expressions, of the strong impressions and that one must undergo a process of purification of thought, or a process of enlightenment concerning one's own way of thinking.

The awakening of any particular center in the body is immediately conducted to the higher spheres and when the information or the force is conducted to the higher sphere of your consciousness, at that time you will see figures, colors, experiences and such other things, and maybe you will not be in a position to understand them and might get frightened. But if you understand them and if you can analyze them there is no reason that you should be afraid of them because they are part of your consciousness.

Well, before these things happen to yourself, you must know exactly what is going to happen and you must have a total knowledge of the fundamental nature of your consciousness. Therefore, it is said that before the awakening, before you go to the awakening of kundalini, you must have the fundamental knowledge of things that you are doing otherwise the fear that

is being created in yourself, or the symbols that are manifesting, might cause a kind of fear and in weak minds, it can even do anything.

However, you must know a very important thing which is the manifestation of the higher forms, or the manifestation of the subtler forms. They may be beautiful angels, oracles, guru, divine beings, flowers, gardens, but not necessarily these. They could be even a hideous face or anything which might create or cause a sense of terror in your mind unless you have educated your mind.

Therefore, the best way of awakening this kundalini according to us, is through the practices of mantra and taking recourse to the science of music, mudra, bandha and pranayama are some drastic methods, are some shortcut methods, which one should not take upon oneself unless one knows that one can face one's subconscious manifestations or the manifestations of one's unconscious. The system of Japa Yoga, that is the yoga of mantra, and the system of awakening the kundalini with the help of music is a very important system. One is known as Japa Yoga and the other one is known as Nada Yoga.

In the practice of mantra one must remember that it is the chanting of mantra in a louder tone, in a medium tone, on the mental plane and on the psychic plane. On four planes one must practice the mantra then it helps to awaken the kundalini in a methodical and systematic way. There are certain mantras that concern the awakening, and of course I am not going to tell you all these things here, but it is true that these mantras about which I am making a very casual reference are something more than,

something more not something different, something more than the name of God. Whenever one takes a mantra from anyone, even from me, one has to be very careful. If it is true that the mantra is just the name of God then you can take it from every Tom, Dick and Harry.

But, if mantra is a sound that influences the psychic aspect of your life then you must take it with utmost enquiry and with utmost care. At the same time, the way of practicing the mantra, the limitations of pranayama and also asanas must be decided under those rules of Tantrism, under those rules of Kundalini Yoga, which will tell you that you are Leo, or a Capricorn, or Virgo and therefore you must take to this particular pranayama.

This is a very particular, a special topic in the Ayur Veda one of the branches of the four Vedas of the Hindus. The pranayamas about which I made a reference are not the pranayamas about which you read in our books. But those pranayamas are totally different and they concern a different kind of breathing and a different kind of system which produces a great amount of heat in the system and that heat is so strong that I think even here in December and January you do not need one pullover, you do not need whisky, you do not need anything because it is a terrific heat. Therefore, these pranayamas should also be learnt from a knowledgeable person, you cannot get them in the books.

When everything has been said, those who are eager to waken the kundalini have to prepare themselves before they want a good teacher.

Hari Om Tat Sat

